WORLD CALL

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World Call

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Circulation Corner

Some NIP AND TUCK Figures in WORLD CALL SUBSCRIPTIONS February, 1940

West Virginia	382
District of Columbia	361
Alabama	357
Arkansas	350
New York	327
* * *	
Nebraska	507
Georgia	499
Michigan	491
Colorado	479
Florida	464
* * *	
Virginia	972
Washington	968
Oregon	908
* * *	
Oklahoma	1,369
Iowa	1,353
Kansas	1,341
* * *	
Kentucky	2,363
Illinois	2,363
Ohio	2,250
Southern California	1,921
* * *	
Texas	3,229
Indiana	3,135

The above figures gleaned from the February, 1940, subscription lists indicate some close competition between states.

Certainly all WORLD CALL readers belonging to the top-ranking states in their respective groups plan to stay right where they are; and those a step or two down will lose no time in devising methods to improve their position.

It will be interesting to see what June 30th develops. Will the status quo be retained? Or will there be a shake-up?

I have just seen a copy of your February issue, and am moved to write you to express my appreciation of the way you are presenting facts people ought to know. I am thinking particularly of the article by Dr. G. Baez-Camargo on Mexican oil. You are doing a useful service by presenting a side of this question that few of us ever get a chance to hear.

—MARTIN ENGLAND

American Baptist Mission
Bhamo, Burma

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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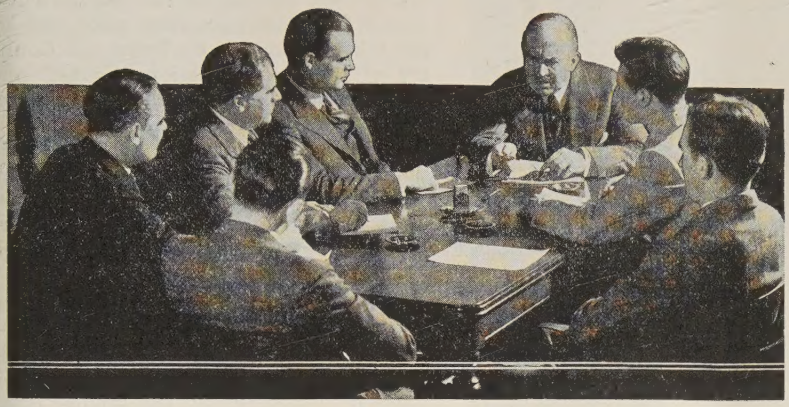
Shall the Church Be Sold?

At Every Board Meeting Church Extension Faces This Question



During the past ten years Church Extension has saved several hundred of our churches from mortgage foreclosures representing investments of many millions of dollars.

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Address .....

Date of Birth .....

Survivor's Date of Birth .....

WORLD CALL

The Threshold

Our Cover

Hiroshi Yoshida, probably Japan's most distinguished living artist, is known throughout the world for his wood block prints. His "The Plum Gateway," reproduced on our April cover, is one of his best known productions. Mr. and Mrs. Yoshida formerly lived near our Boys' School in Tokyo. They are good friends of a number of our missionaries in Japan. When in this country on furlough Mrs. T. A. Young frequently lectures on the art of Mr. Yoshida and on wood block prints in general.

Christian Unity Litany

Pentecost Sunday, May 12, will be widely observed throughout the world as Christian Unity Sunday. The Association for the Promotion of Christian Unity has asked one of its commissioners, Dr. Herbert L. Willett, to prepare a brief Litany for Christian Unity Sunday which will appear in the May issue of WORLD CALL. Copies of the litany may also be had by churches addressing the Association at 222 Downey Ave., Indianapolis. The litany will also be published in the May 12 issue of the United Society's "Patent Sides" used by many local churches as a part of their weekly bulletins.

Work for China Goes On

The work of the Church Committee for China Relief is not one to be seen merely in an occasional spasmodic effort at certain times of the year; it goes on night and day, month after month. In the past eighteen months this agency of the cooperating churches of American Protestantism has sent to China more than $430,000. The Committee is anxious to add to that amount by regular monthly remittances to China throughout the spring. Disciple missionaries have in some instances been assigned the important task of administering funds on behalf of the Committee. The Church Committee is wholly reliable, is headed by such men as Harper Sibley and John R. Mott, and has the hearty approval of the International Convention of Disciples of Christ. Its address is 105 East 22nd Street, New York City. Fred Atkins Moore is its director.

Latin American Secretary

On Feb. 20 the Committee on Cooperation in Latin America, representing some thirty American and Canadian mission boards of Protestant communions having work in Latin America, formally installed Dr. W. Stanley Rycroft as its executive secretary. Dr. Rycroft is a native of England and has served as a missionary teacher in Peru since 1922. He was a delegate from Peru to the Madras Conference in 1938.

Fey to the Orient

Harold E. Fey, executive secretary of the Fellowship of Reconciliation and former editor of WORLD CALL, sailed for the Orient from Seattle on March 6. WORLD CALL has arranged to have Mr. Fey write a series of articles on conditions in the Far East. Mr. Fey expects to go first to Japan, then to Shanghai, Nanking and Wuhu in China. Returning to Shanghai, he will sail to Hongkong from which city he will fly to Chungking in West China. From Chungking he will fly to Rangoon in Burma, an entirely new air route. From Burma he will go to India. WORLD CALL readers will look forward to the opportunity of reading the comments of this man whose experience and background so well equip him to get the most from so intriguing an itinerary.

Harold E. Fey

Shane Quarterly

The Butler University School of Religion has launched a new publication known as *The Shane Quarterly*. This quarterly "represents the effort of a group of teachers to portray and interpret world conditions in the light of their own religious and spiritual convictions."

The Managing Editor of *The Shane Quarterly* is the dean of the School of Religion, Dr. F. D. Kershner. The editorial staff includes Dr. Arthur Holmes, Dr. T. W. Nakarai, Prof. Bruce L. Kershner, Prof. Dean E. Walker, Dr. Wm. J. Moore, Dr. Peyton Canary and Dr. Ludwig von Gerdtell—all members of the Butler faculty. On the editorial staff outside the United States are Dr. Adolf Keller of Geneva, Principal Wm. Robinson of Birmingham, England, Principal A. R. Main of Melbourne, Australia, and Prof. Emil Brunner of Zurich, Switzerland. Included in the first issue of the quarterly are articles by President Daniel S. Robinson of Butler, and by Professors Walker, Holmes and Kershner. The yearly subscription rate is $2.00. Single copies are 60 cents.

Rural Life Sunday

The 1940 editions of two annual rural church circulars have been published by the joint Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America. The first is "Suggestions for the Observance of Rural Life Sunday," the fifth Sunday after Easter, April 28, 1940. This leaflet presents ideas for a modern observance of this important day and will be useful to *city* as well as rural churches.

The second is "Continuing Education for the Minister in Town and Country—1940," and lists 34 special summer schools, institutes, seminars, conferences, etc., of interest to ministers in the smaller communities of the nation. Included are such items as the kinds of courses offered, the cost of attending schools, suggested curricula for summer schools, etc.

Single copies of these publications may be secured at three cents each (stamps accepted) and rates are quoted on quantities. Letters should be addressed to the Home Missions Council, Room 69, 297 Fourth Avenue, New York, N. Y.

Missionary Scholarships

Seven assignments of Missionary Fellowships and Scholarships to missionaries and nationals have been made by Union Theological Seminary, New York for the year 1940-41. The appointees went to China (1), Japan (5) and Egypt (1).

Several Missionary Fellowships (yielding $750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding $450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainment or promise who have already been engaged in actual Christian service, not undergraduate students. Applications for 1941-42 should reach the Registrar of the Seminary by January 1, 1941. Further information can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Mrs. O. S. Murphy, *National World Call Secretary*

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C. E. Lemmon Mrs. W. F. Rothenburger Edgar DeWitt Jones James A. Crain Harlie L. Smith

VOLUME XXII APRIL, 1940 NUMBER 4

Enrolling Conscientious Objectors

ON our "Social Trends" page of this issue Doctor James A. Crain calls attention to the designation of Sunday, April 21, as a time for local churches to register those opposed on conscientious grounds to participation in war. This is not the act of a small group of so-called propagandists. It has back of it the sanction of the International Convention of Disciples of Christ, which, assembled in Richmond, Virginia, in October, 1939, gave approval to such enrollment and authorized the department of Social Education and Social Action to carry it out. This the department is now planning to do in cooperation with the Disciples' Peace Fellowship.

On many phases of the question of the relation of the church and of Christians to the problem of peace and war there is a rather wide measure of disagreement. Christians conscientiously differ in their convictions as to whether the use of armed force is justifiable. One group would leave the matter entirely to the state, holding that the Christian citizen should fight in *any* war to which his country calls him. Others would reserve decision until a concrete situation is to be faced and would bear arms only in what they deem a just cause or in a war clearly one of territorial defense. A third group would hold to the "collective security" idea and feel that citizens should support their nations in the use of armed force only as they join with other peoples to restrain aggressor nations or those guilty of flagrant violation of international law. A fourth group is made up of those who believe that war is *always* a violation of the spirit and will of Christ, and that Christians should under no circumstances engage in it.

WE know of no representative gathering of Christians in which all of the points of view indicated above have not been in some measure presented. This was true at Oxford in 1937, at Madras in 1938, and at the National Study Conference on the International Situation in Philadelphia in February, 1940. At the same time we know of no such gathering which has failed to voice the conviction that it is a function of the church to support *all* of its members in following the dictates of their own consciences in the event that it becomes necessary to face the difficult decisions which war brings. This concern for the rights of the individual conscience applies particularly to those opposed to war on religious or moral grounds. Christian gatherings in discussing such questions have been conscious of the fact that it is this group which would face the greatest difficulties in time of war. They have, therefore, urged that churches do just what the International Convention has endorsed and what the Disciples Peace Fellowship plans to put into operation. If any criticism is to be offered as to the procedure in this respect it is that the practical action has not been taken earlier. It is important that one who is truly a conscientious objector shall declare himself and be so listed in the records of his church *before* rather than *after* war has come. A church that has stood for peace and against the brutality and insanity of war will, in our opinion, be derelict in its duty if it fails to make provision for the enrollment of its youth who in Christian conscience feel that they can in no way participate in armed conflict.

Very wisely, we believe, the Disciples Peace Fellowship is urging that no pressure of any kind shall be exerted upon anyone in an attempt to determine his decision in any way. The day is not one for propaganda, but one for the expression of deep and sincere conviction. The Disciples Peace Fellowship, 222 Downey Ave., Indianapolis, Indiana, will upon request furnish enrollment cards and detailed suggestions as to the manner in which the day may be observed in this spirit. April 21 is the day for enrollment. Let the churches act.

More About British Democracy

IN our March issue we published a truly remarkable article by Mr. and Mrs. Devere Allen, editors of the *Nofrontier News Service,* entitled, "British Democracy Burns Brightly." Written in the neutral country of Belgium after a visit to England and coming to us without the necessity of passing any censorship, the article revealed many examples of a very earnest effort to maintain the democratic rights of free speech in the midst of war. Reference was made to the proportionately large number of young men receiving from their Local Tribunals exemption from military service on the ground of their recognized moral and religious scruples against war.

Further word from our correspondents calls attention to the fact that in an official summary given by the government in the House of Commons on January 16, it was revealed that as early as December 31, 1939—after approximately four months of war—15,626 persons had been provisionally registered as conscientious objectors. This is provided for under the Military Training and National Service Acts. It is

understood that the business of the Local Tribunals in such cases is to determine whether or not the claim of the objector is in truth based on conscience. In case of an adverse decision the case may be appealed. Up to the first of the year the Appellate Tribunal had received 16,897 appeals from decisions of Local Tribunals. Word comes that such a policy has the general approval of the British public. So long as such an attitude of mind obtains we may know that British democracy does indeed still "burn brightly."

Democracy and Peace

AS these words are written the world has received the announcement of the signing of a peace agreement between Russia and Finland. Most people greet this word with mixed and somewhat conflicting emotions. There is a sense of deep resentment at the inexcusable treatment meted out to this nation of less than four million inhabitants. At the same time there is a sense of relief that further sacrifices and suffering and needless loss of life are apparently to be excluded from this particular section of the globe. We cannot see how anyone could have wished for an extension of this conflict which would ultimately bring in as participants not only Finland, but the other Scandinavian countries as well. Their involvement would turn their lands into battlefields for the contending armies of others. Surely, their thrift, their record of devotion to peace, and their exemplification of the true principles of political and social democracy merit for them a more happy role. There is nothing which causes us to look with greater suspicion upon the professions of those who claim to be the defenders of democracy than their last-minute diplomatic efforts to drag into the present conflict the people of Denmark, Sweden and Norway. These sturdy folk who have done so much to make democracy real would stand only to lose and not to gain by bringing to their shores the armies and navies and air forces of those who would "defend" them. It may be that they will yet be involved—possibly before these words appear in print. God grant that it may not be so! Let people of goodwill everywhere pray for peace for the people of Scandinavia who are a people of peace.

Let Generosity Be Real

IT is to be hoped that the cessation of fighting in Finland will not dry up the springs of generosity evidenced in the response of American people of wealth to the call of the committee for Finnish relief headed by former President Hoover. The needs of the people of that country will be even greater in the period of reconstruction than during the actual fighting. An abrupt falling off of large contributions would lend credence to the charge that there are those who have been less concerned with giving aid to a suffering people than with offering opposition to Russia. It is doubtful if there has ever been such widespread suffering affecting as many millions of people of the world as right now. Every humanitarian instinct calls upon those more fortunately situated to share what they have with these needy millions. It is important for our own good and the good of the world that such instincts are not debased by desires to strike at others. Let us not piously cloak our less worthy motives with the mantle of a pretended humanitarianism.

Scandinavia Keeps Its Head

FOR the second year a shipment of over 5,000 pounds of cod liver oil has been sent from Norway to the Norwegian Consulate in Shanghai for free distribution among child refugees from the Japanese-Chinese war. According to the *Nofrontier News Service,* the oil was the gift of the Norwegian government through the Director of Fisheries. This act is typical of the attitude of the Scandinavian people. Difficult as are the problems they face in their attempt to carry on a normal life in the midst of war and to maintain their neutrality, they remain citizens of the world and conscious of and responsive to the needs of the world. Denmark, in particular, gives evidence of maintaining its accustomed poise and balance. A recent visitor to Copenhagen remarks upon the fact that not even the thought of possible invasion has led them to launch upon a program for greatly increased armaments, most of the people feeling that this would do no good. The same visitor says that for a time he could not figure out the difference between Copenhagen and cities in Belgium and Holland. Then it came to him that Denmark has not mobilized; and the streets are literally swarmed with young people. Whenever we are in America urged toward acts which may result in war, it will be well for us to recall these considerations. Our people are determined that American youth shall not be taken from our streets to training camps and then transferred to battle fields across the seas. The greatest danger they face is that, without seeing far enough ahead, they adopt militaristic programs and develop a militaristic spirit which will lead to war.

The Good Lives On

MAHATMA GANDHI recently dedicated in Allehabad, India, a maternity hospital erected in memory of Kamala Nehru, wife of the distinguished Indian leader, Jawaharlal Nehru. (See article on Nehru in March WORLD CALL.) Mrs. Nehru died four years ago following a long illness induced by imprisonment while in delicate health. She is regarded by Indian nationalists as a martyr to their cause. Nehru's autobiography was completed in prison at about the time of her death in Switzerland. Its dedication is *"To Kamala who is no more."* And now this hospital, erected by gifts from many admirers, is evidence of the fact that the good we do is not "interred with our bones" but lives on. The incident reminds us, too, of the influence of Christian teaching and practice on the life of India and of all lands. In a land untouched by Christian ideals and example, no one would ever think to erect a hospital as a memorial to a beautiful life. Hospitals are Christian in their origin.

Without Benefit of Covered Wagon

y LEILA AVERY ROTHENBURGER*

THE network of Pacific Railway lines completed and the last frontier gone! So said men in the early eighties, and in truth an age did end with e passing of the westward trek that for a century ıshed both state and church across the wilderness at lay beyond the Alleghenies. Novelists and hisrians are now putting the romance of covered agon, of log cabin, schools and churches upon the rinted page. The things to which the present genation thrills in cinema and novel were no doubt rgely routine matters of hard work to those who rought them.

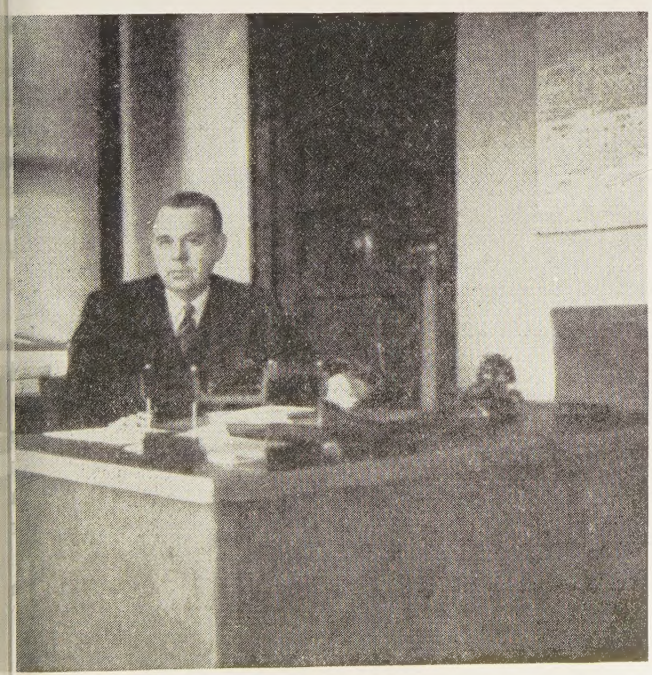
Romance of Today's Task

One wonders wherein will lie the romance of the resent story of home missions to a generation a cenry hence. What will be the symbol they will use on the cover jackets as they picture the building the temple in a day when there is no sound of ıammer nor ax nor any tool of iron"? It will be the story of a harder task than was the raising of log or clapboard houses of worship. God grant that the laboriousness of it blind us not to the romance that men of a later day will be sure to find. By this we mean the spiritual fire and idealization of it, that thing which Louisa Alcott meant when she wrote that half the real beauty and virtue and romance of the world gets put into humble souls hidden in plain bodies.

Miss Dale Ellis, executive secretary of the department of institutional missions, is pictured here standing back of two students of Jarvis Christian College in front of the girls' dormitory of that splendid Texas college for Negroes. Miss Ellis has general supervision of all the schools and other institutions of our home missions department. Necessarily she is called upon to spend much time in the field. Miss Ellis was formerly a missionary to the Philippines.

* Contributing editor of WORLD CALL. Mrs. Rothenburger is the fe of Dr. W. F. Rothenburger, pastor of Third Christian Church, dianapolis.

illard M. Wickizer, executive secretary of the department of urch development and evangelism, is here pictured at his sk. Mr. Wickizer came to the United Society from his pastorate the church at Maryville, Missouri. Some years before he d served the Society as a field worker in religious education on the Pacific Coast.



Covered Wagon Haloed by Time

The covered wagon must have been hard. It was cold or over hot according to season, and a weariness to the body. It is time that has put a halo about it and made it one with the heroism hidden in the plain bodies that used it as a vehicle. The era of the trek-king colonist with his long meeting house has been followed by one that demands a better technique and is harder of implementation. Among the many beautifully stirring lines that Dr. Gaius Glenn Atkins gives us this lenten season in his "Fellowship of Prayer" meditations, is one that bids us be stay-at-home colonists of an ideal. It expresses the soul of the mission program in this hour.

Disciple Home Missions

The colonists of our home mission ideal have as leaders worthy successors of those men and women

of the earlier American Missionary Society and the Christian Woman's Board of Missions. The work today is blocked into two major divisions: (a) that of church development and evangelism with Willard M. Wickizer as executive secretary, with William R. Holder as national director of church maintenance, and R. H. Peoples as supervisor of Negro work; (b) the department of institutional missions with Miss Dale Ellis as executive secretary. From the reports of the executive secretaries are gleaned the statistics of this article.

Churches in Process of Growth

Churches like children need help in the process of growth, and about half of all the churches among us received help from this department in their beginning days. Last year thirty-three churches of white brethren in the United States and Canada and twelve Negro churches in the States received financial aid. These demands, plus support given to three state secretaries, three Negro evangelists, and the All-Canada Committee, called for a church maintenance budget of $20,000.

"Forward the Church Program"

Once launched, churches cannot be allowed to drift. There must follow the evolving of effective programs of evangelism and Christian character development. Two years ago the League of 100,000 Disciples was formed through the agency of state missionary societies, and now the "Forward the Church Program" is helping to swing upward the curves of evangelism and baptism. Some thirty state societies are cooperating through the Home Missions Planning Council of Disciples of Christ. Areas of local church life, both town and country, are being planned for and points of racial or economic stress are being strengthened. Thus six churches for Mexicans in the Southwest, five for the French in Louisiana, ministers for the mountain school areas, and a mission to miners and coke workers in Pennsylvania, are props for sections of need. Each point, however, cries for more support than the brotherhood is supplying.

Untouched Fields of Dire Need

Fields of direst need are as yet practically untouched. The Negro, underprivileged as he is, yet is receiving education at the hands of the State faster than the church is giving training for spiritual leadership. To permit a tenth of our population to drift without sane religious guidance is to court disaster. Millions of migrants, sharecroppers and tenant farmers are trampling down the grapes of wrath while Christians fail to share the "glory of the coming of the Lord." The disappearing Indian is vanishing only on the spiritual side.

Institutions of Home Missions

Our seven institutions of home missions are of three types, serving five population groups. For the Highlanders and Negroes we have schools; for the Mexicans and Japanese, community centers and kindergartens; for the Indian group, a boarding home. The names of these institutions are almost household words among us: Hazel Green Academy, Livingston Academy, Southern Christian Institute, Japanese Christian Institute, Jarvis Christian College, Mexican Christian Institute and the Yakima Indian Mission. Like the Lord's Prayer we can say them glibly, but of their content we are too often thoughtless if not ignorant.

The Symbol Less Than a Cause

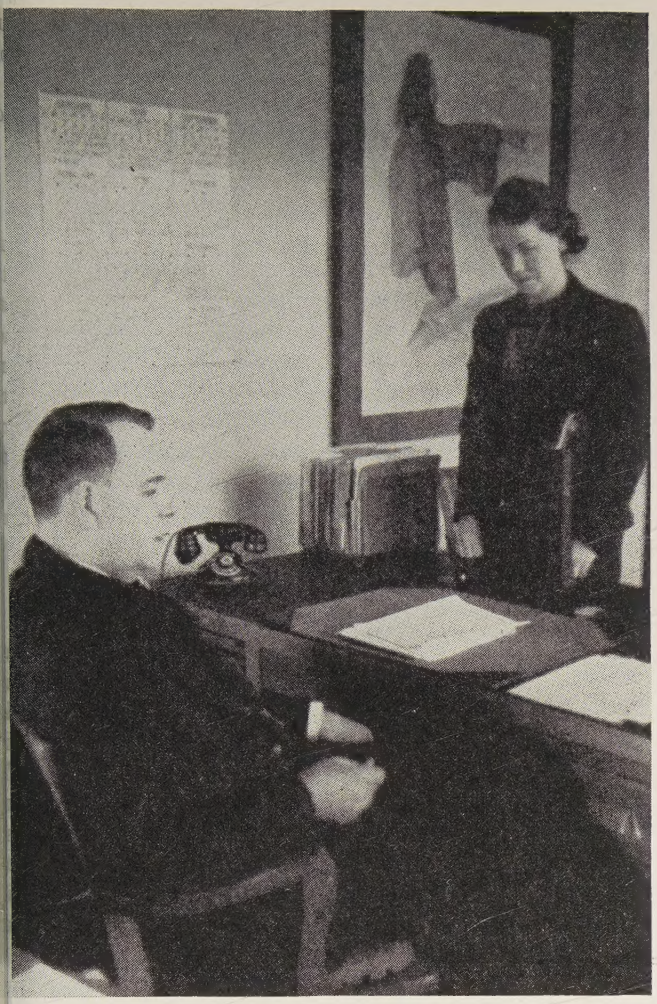
Oh that today we had a symbol that would fire the thinking of people for home missions and lend to the something of the romance that the covered wagon does to the earlier era. The cause is so much great

Left

R. Hayes Peoples, National Secretary of Negro Churches.

Right

W. R. Holder, National Secretary of Church Maintenance.



s. Alice Helser Liverett, the capable secretarial assistant in division of home missions, is seen here at Mr. Wickizer's sk. Mrs. Liverett acts as assistant not only to Mr. Wickizer, t to Miss Ellis, Mr. Holder and Mr. Peoples, as well. She is a graduate of William Woods College.

an the material things we must associate with it—stly more than buildings, than the raising of the eded amount of approximately $200,000 a year, than ans on paper, than departments and committees. It the whole systolic process that pumps the blood of e into organized religion to its farthest reaches. earness and the handling of instruments that are eans to great ends usually produce a sort of spir-al astigmatism that robs the present of its highest lues.

Field of Conquest is Men's Lives

Each step of the slow inching process that made us nation had significance only as the colonists of als tramped alongside of, or within the heart of, colonists of new lands. As land fades from the ture the lives of men become increasingly the field conquest. If there is a proper symbol it is probably cross, the healing of whose shadow has not fallen yet upon half of the people of America. It falls because the other half of us are crippled by our e, by a lack of Christ's sense of urgency, by a arth of romantic fire that should mark every child God.

Towering Cross a Shadow for Healing

When we get lost in the philosophies of the hour, in problems of time and method, we need the tonic that Luke gives us in his thirteenth capsule to arouse us to the necessity of quick action lest our house be left unto us desolate. Home missions are the touchstone to test the fineness of American Christianity. A cross towering over wrecks of time has naught but a rhetorical meaning unless we make its shadow a healing for men of our generation.

Why is it nearness makes us blind
To beauty, color, need and pain?
In closest slum Golgotha's Christ
Writhes upon His cross again.

Shall eyes that feast on Giotto's red
Turn from morning-glory cups unfed?
Or knees that bend to Raphael's babe
Seek no hungry child to save?

Why does nearness dim the eye
To daily glories passing by?

Livingston Academy

Livingston Academy, our Highlander School at Livingston, Tennessee, is located in a county (Overton) which is becoming increasingly school conscious. The enrollment of the Academy grows each year under the financial support of the county board of education.

The Bible classes, for which the department of home missions institutions of the United Society provides the teacher's salary, increase accordingly and bid fair to outgrow the Society stipends.

A capable teaching staff, superintended by the United Society representative, J. C. Taylor, insures training for proficiency of education and integrity of Christian character.

Thirty-seven students, seventeen boys and twenty girls, finished school last year. Many of these are now in college.

Lunch time at Livingston Academy

The French Field

By CHESTER CROW*

IN Southern Louisiana there live about 350,000 French-Acadian peoples whose ancestry has been immortalized by Longfellow's poem, "Evangeline." The story of the deportation of these people from Canada to this section of the country is well known to every boy and girl in high school. But the account of their struggles and hardships through the years in their new home is not so familiar.

An Isolated Group

For years these people were isolated by the natural barriers of poor roads, swamps, lakes and rivers, as well as by cultural barriers of language and customs. They lived for generations untouched by the outside world. However, in the past ten years or more, with new roads, consolidation of schools with school buses going into every area, many of these old barriers have disappeared, but in many of the communities old customs and language still persist.

Economic factors have added to the breakdown of these barriers. It is true that many of these people make their living by fishing, trapping and farming, yet a large number have gone into the industrial sections of Southeast Texas and have found employment. The oil industry has been a deciding factor in the breakdown. The majority of these people are wholly dependent upon the government for support; but like other racial groups in our land, many of them have forged ahead and have become prosperous farmers, merchants and skilled laborers. Our work has been confined largely to the evangelization of the poorer class of the French people. In a word, we might say, this work is just another example of our brotherhood trying to minister to the underprivileged racial groups in our land.

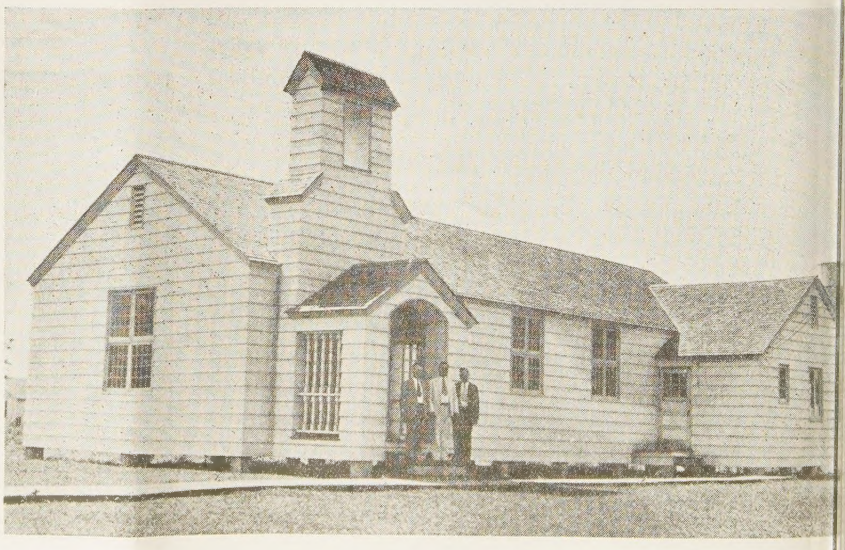
We began our work a little more than twenty years ago and it consisted in evangelistic work in communities that were untouched by the gospel. All these people were Catholics, but up until recent years the Catholic Church has not adequately ministered to them. In the beginning, our French preachers could go into a community and preach for several weeks, baptize many converts, and establish a church in a home or lead in the building of a meeting house. And here lies the weakness of the work of the pioneers in this field; they lacked the resources and leadership to place anyone in charge of these young churches. The church had to be dependent upon weekly or monthly visits from the evangelist. In some cases he could find a limited number of individuals who could lead in prayer services; but in many cases, the church lacked any semblance of organization, because no one in the group was capable of conducting a meeting. Thus for many years the churches continued without any organization or Sunday schools.

The result of our early evangelistic efforts is that we opened more fields than we had leadership to develop. It was necessary for the few ministers that we had in those days to preach for so many places that it was impossible for them to carry out a well-rounded program in any one place. Until recently one of our ministers was preaching for six different churches. We have long felt the need of located pastors for all of these churches and we have had a number of capable men, but limited resources made it impossible to employ them full-time. However last November two new pastors were located at Kinder and Mamou.

Church Buildings

The French Field had three beautiful church buildings which were built from the Golden Jubilee funds. They are located at Mamou, Kinder, and Hi-Mount in the French section of Lake Charles. We are at present constructing a building at Sulphur, which no doubt, will be completed at the time of the publication of this article. This beautiful new building was made possible by Mrs. Arthur A. Everts of Dallas, Texas. It will replace the inadequate structure in which the people have met for many years. The old building will be used for Sunday school and recreational purposes. At Soileau (Swallow), a thickly populated community near Kinder, we have a fine church building which the members of the community built themselves. The Big Lake Church meets in a small, inadequate, one-room structure. The church

Hi-Mount Church at Lake Charles, Louisiana. A. F. Wickes of the Board of Church Extension drew the plans for this church.



* Pastor of First Christian Church, Lake Charles, Louisiana.

t Hayes meets jointly with the Methodist and Bapist churches, and our group at Jennings meets in the ome of one of the members. There are many other hurch groups which are unorganized and meet in omes on week nights whenever our ministers can isit with them. In the spring and summer our minisers take our large tent and hold meetings in the ommunities where our people do not have church uildings.

Personnel

We wish that it were possible for everyone in our rotherhood to know personally these men who are astors in our French field. We have known them ntimately now for four years, and it is impossible for s to adequately tell you about their devotion to the ause of Christ and the good work they are doing.

The dean of our French preachers is John Newman. Ir. Newman has spent more than twenty years as ne evangelist for the French Field. He has unusual bility as a preacher, loves his work and has labored acrificially to bring the gospel to his own people. hough handicapped at the beginning because of his ack of education, through the help of some of our inisters and a two-year study under one of our ioneer teachers, he knows the New Testament and ne plea of our church. In the early years of his inistry he met much opposition, but throughout all e has developed a remarkably fine Christian spirit. When the Home Department employed two new pasors last fall, Mr. Newman was relieved of his respon-bility for three of his churches and was located as ne pastor of the Hi-Mount Church.

Frank Perry has been with our Sulphur Church r twelve years, and for the past three years he as been employed directly by the United Society. Ir. Perry's outstanding work has been in his ministry the poor people of the community. He has deeloped the largest prayer meeting of any church in ur mission.

Frank Perry has a son who is a senior in high hool; upon his graduation this summer he hopes go to one of our colleges to study for the ministry. e has attended our young people's conferences and llowship meetings, and has served as superintendent the Sunday school and teacher of the young peoes class for the past three years. He is the finest rospect for the ministry that we have developed in ur entire French Field, and we have been hoping d praying that a way will be provided for him to ter college and equip himself for service here ong his people.

Last fall the Home Missions Department employed o of our lay-preachers as part-time pastors. They e Dolce Fontenot, of Hi-Mount, Lake Charles, as stor at the church in Mamou; and Adrias Bell, who r many years was superintendent of the Sunday hool in Kinder, as regular pastor of the church ere.

Dolce Fontenot has been an ordained minister for number of years, teaching and supplying in our -Mount Church. We have wanted to place him in regular pastorate for some time, but it was impossible to do so because of limited funds. He has entered upon a good ministry at Mamou. Adrias Bell worked for many years under the direct supervision of John Newman at Kinder. In fact, Mr. Newman taught both of these men to read French. Mr. Bell is a fine student, very devoted, and is doing a remarkable piece of work, especially in the development of the Sunday school. He also ministers at Soileau.

John Manning, the youngest of our ministers, who for six years was pastor of our Hi-Mount Church, has been granted a leave of absence due to illness. John is not French, but under the help of John Newman, learned to preach in French and developed into a fine minister. It is hoped that within another year he will be able to resume his pastoral work.

Present Program

In the fall of 1937, W. R. Holder began as field representative for the Department of Home Missions, and as part of his responsibility supervises this work. Mr. Holder has given much time to set up a program of church development which has brought a new day for this area.

The first emphasis of this new program is the location of resident ministers for each of our churches. This has practically been accomplished. The second emphasis is on the development of leadership, and Mr. Holder spends most of his time during his visits in counseling with and teaching our ministers. In this connection the writer has been teaching the entire group of ministers and several others who are interested in the work of the ministry, courses on Sunday school work, the work of the ministry, homiletics, and Bible study. This will continue with the hope of helping our men to develop into better ministers. The writer has found it one of the greatest joys of his life to sit in classes with these men who are eagerly striving to overcome their handicaps and equip themselves for effective service for Christ.

Another phase in the program of development of our leaders is the accumulation of a library which Mr. Holder started over two years ago. Many ministers have sent books that have proved very helpful to our preachers.

The third emphasis of this church development program is church organization. All of our churches with located pastors now have church boards and Sunday schools. Stewardship is being emphasized because we realize that these churches will never become self-supporting unless the members are educated along the lines of stewardship.

Thus with this program for the training of our ministers and church leaders, and direct pastoral oversight, we feel that our work is going to make tremendous strides in the next few years. There are many urgent needs in the field; all of our men need better financial support. The very nature of their work calls for a great amount of charity. Our needs and problems are similar to our other mission fields; but a good foundation has been laid, and we are trying to the best of our ability to raise a super-structure that our brotherhood will be proud to claim.

Wide Observance of Brotherhood Dinners

THE third annual Brotherhood Dinners of the Disciples of Christ were, according to preliminary reports, even more widely observed than in other years. From all over the world the reports are coming in. They indicate an increasing appreciation for the opportunity for world fellowship which the occasion affords.

One of the most interesting accounts of a Brotherhood Dinner has come from Wuhu, China, through Miss Stella Tremaine, missionary with The United Christian Missionary Society, stationed at that difficult post. Miss Tremaine writes as follows:

Dinner at Wuhu

Our Wuhu Brotherhood Dinner had been preceded by prayers in all meetings for a week. We had appointed committees and all arrangements had been made.

Because we do not have kitchen facilities in our church it was impractical to have a meal, so we just had tea and cookies. Though we did not have very much to eat, we had a wealth of fellowship and information and inspiration for the 146 people who attended.

We sang "All People that on Earth do Dwell," "Blest Be the Tie That Binds," and a Chinese hymn, both words and music written by Chinese Christian Leaders, "The Grace of God is Unbounded." The littlest children sang a song representing the children of the world and telling that Jesus loves them all.

Six addresses were given. One covered the work of the China Mission and one our local church in Wuhu. Another was a brief mention of the wide extent of our brotherhood in forty-two countries of the world, and a summary of the extent and variety of our work in America. The fourth address presented the work on the Congo; the fifth gave a glimpse of India; and the sixth took us on a hurried airplane trip to Latin America and the Islands (Japan among the islands).

The last three speakers had prepared very attractive posters made up largely of pictures cut from WORLD CALL and with Chinese characters explaining the pictures. These posters were examined with interest before the meeting, and after the meeting they were examined with more understanding.

All the speakers emphasized the fact that we are not just a small isolated group, but a great brotherhood extending all over the world. A big map of the world had been hung up and was frequently referred to. It was set forth that the peoples of all countries have their troubles and difficulties. In many ways we are alike, and in many other ways we are different; but we all have hindrances that keep us from coming to Christ, while in God's sight we are all equal, and when we really follow Jesus he leads all of us in the same way of peace and joy and blessing. The advance of the church in China was constantly compared with the work of other countries and we were inspired by their example and encouraged to try to do better work ourselves.

Group at Nantung, China, Brotherhood Dinner of 1939

Our splendid pastor closed the meeting with a short inspirational address on the brotherhood slogan "Forward the Church" and the "Each One Win One" campaign.

All of the speeches except the one on America were made by Chinese. There was a wealth of good material in every one, but just a few items on the report of our local work will complete this report:

There are 130 members of our church now residing in Wuhu.

We have 70 members in "Free China" whose addresses we know.

There are 100 members of our church scattered in many places. No one has received letters from them; no one knows their whereabouts. Many of them doubtless were killed or have died from hunger, exposure or disease.

A new thing in our school is a clinic. Three afternoons each week Miss Mushrush treats the diseases of the children. Skin and eye diseases are so prevalent that nearly every child has received treatment.

During this last month a group of women in the church working under the direction of Mrs. Hasker and our pastor's wife have used 900 Chinese dollars from the American Relief funds and made 180 garments for destitute people.

Argentina and Mexico

J. D. Montgomery writes concerning the observance at the Colegiales Church, Buenos Aires. The members of the Central Council and the members of the official boards of each of the churches were invited to the fellowship supper. Later in the evening the general program was open to all members of the churches. The program included a brief historical review of the brotherhood, the greetings from the churches around the world, and an interpretation of world-wide work of the Disciples of Christ. Senor

orgelina Lozada White made very real the place of he Argentinian Disciples in this world fraternity hrough the use in her talk of a chain of paper links n which those present had written their names, howing how these links joined with others to form chain that encircled the globe.

Mexico, too, had its celebrations. On Nogales anch, far out on the highlands of Zacatecas, the embers of the little country church gathered for eir brotherhood supper. Each family gave one *peso* ward the expense of the supper. Each person had offee and three pieces of sweet bread, a great and nusual treat. An offering of eleven *pesos* was taken r missions. Miss Florine Cantrell writes particu-rly of their great enjoyment of the letters. "Just nink," they said, "we have had a letter from Japan!" part of their program was the consecration of their wn representative, a splendid Christian man, who oes as their living-link missionary to work for the ingdom in another country community.

Miss Elma Irelan tells of the observance at Aguascalientes: "I think seventy or more people were served. We had Mexican rice, ground meat, gravy, a bit of salad, beans and immense rolls. Most of the people had coffee. . . . The five young people who read the letters from other countries pointed out these countries on the map of the world. The young women who represented China and Japan were dressed in costume; the others were probably not very different in appearance from the people of the lands they represented. A fair young woman whose grandfather was from Great Britain read the letter from New Zealand. We had a happy time."

From San Luis Potosi, Howard T. Holroyd says: "There were about 150 people at the tables; the program did much to help our people here realize that they are a part of a world-wide fellowship. It was one of the spiritual high points of the church year."

EDITORIAL NOTE: *Additional reports of Brotherhood Dinners appear on page 30 of this issue.*

The Church Moves Toward Unity

By H. C. ARMSTRONG*

THERE is a new watchword in religious conventions and church news. "The Church Moves Toward Unity." "The Church and the World ommunity." "The Churches and the Ecumenical lovement." The phrasing varies; the meaning is the me. The idea thus expressed appears repeatedly pulpit and press. It is the talk of the time.

Does this new watchword tell the truth? If so, the hurch has faced about and has reversed the direction has been traveling the last four hundred years. Western Christianity has been moving away from nity rapidly and in all directions since the beginning the sixteenth century. The watchword and Golden ext has been, "Come ye out from among them, and e ye separate." If the church is moving toward nity, therefore, it is traveling in a new direction.

On the other hand, there has always been a basic d fundamental unity beneath and beyond all our fferences and divisions. Christianity has always en one faith; not many faiths. The church is one dy; not many. Christians are one people. Let us pe, therefore, that this new watchword and new rection mean that Christians are beginning once ore to feel like one people, and to act like one ople; even the one people that they really are.

Change of Feeling and Attitude

Just such a change of feeling and attitude is perps the one thing which all that is being said and ne about Christian unity really signifies. Little ange has taken place in the outward, denominanal structure of the church in the world. The tterns of organized Christian life and work have en modified but little. Membership in the church is still membership in separate churches. So far as outward appearances are concerned, little change has been effected by the thirty years of the Christian unity movement. It is in the feeling about our divisions, and about one another, and about unity that the most change has taken place. More Christian people in our world today feel more like one people than at any time since separation and division began. There is more feeling of kinship and mutual recognition of one another as actually and equally Christian than ever before. There is more feeling friendly to and in favor of unity than ever before.

This change of feeling has not carried us to the point of mutual acceptance of each other in church membership and in the Christian ministry; but it has carried us further in that direction than Christians have ever gone before. Nor has this change of feeling carried any of us far enough to re-locate and move our center of gravity and of loyalty from the denomination to the church universal; but it is carrying us in that direction. There is already discernible the beginning of the idea and feeling of ecumenical church membership, ecumenical fellowship, and of the ecumenical mission and calling of the church. This marks the measure of a long march of progress from the general Protestant outlook of thirty years ago. In its own inner life and spirit it can be truly said that the church is moving toward unity. Unity in outward life and structure may be expected to follow in due time.

The change of attitude and feeling toward the idea of unity and cooperation is even more obvious and impressive. Two generations ago unity was generally considered neither possible nor desirable. Cooperation was looked upon as a doubtful and dangerous

* Secretary of the Association for Promotion of Christian Unity.

innovation. The churches of the Dispersion—that is, the Protestant churches—were what they were and justified their existence by reason of the principle of difference and division. Today more people in more churches and denominations really desire reunion and believe it possible than in four hundred years. Cooperation has become so well established that denominational isolation is looked upon with greater disapproval than cooperation was a generation ago.

Desire for Unity on Mission Fields

This new desire for unity is found among Christians of all countries and of all communions; and it is a desire for a kind of unity which goes far beyond cooperation. It seeks a unity of corporate life and faith as well as of corporate works. It is not yet the dominant desire; but it is a growing desire. If it is the dominant desire anywhere it is among the newer Christians and churches of the mission field. It is from that quarter that the most honest and earnest appeal for union is coming. Not since the fourth chapter of Ephesians has there been written a more fervent and telling appeal for unity than that brought to the Madras Conference by the representatives of these newer churches.

"We, therefore, appeal with all the fervor we possess, to the missionary societies and boards and responsible authorities of the older churches, to take this matter seriously to heart, and to labor with the churches in the mission field to achieve this union, and to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, and through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."

This is their appeal. It may mark the turning point of Christianity in our world. It may mark the point at which the older churches and Christians of the West will rise up and move forward to the achievement of unity and the Christian mission; or, it may mark the point where they will turn a deaf ear to the younger churches and disappoint them with a disappointment from which they will never recover, and which will turn their lands away from Christianity forever. Such turning points do happen in human history.

World Council of Churches

The most inspiring and comprehensive way in which the churches of the Dispersion are moving toward unity is in the World Council of Churches. The coming of this Council marks an epoch in Christian unity, and in modern Christianity. The completion of its plans is the most important business of the churches at this time. The World Council is the next long, permanent step toward unity. It presents the churches and denominations of America with the largest opportunity and most important responsibility in their history. It is not too much to say that the destiny of the Council depends upon the response and action of the American churches. It is in the United States that the churches of the Dispersion have be come the most numerous; enjoy the greatest freedom exercise the most influence; and have acquired th greatest resources. The fate of the World Counc as well as much of the fate of the whole Christia cause is in their hands. They must not fail in such time and in such a world.

The purposes and functions of the World Counc should be given consideration by all local congrega tions as well as by all denominations. The followin statement concerning the Council written by Willian Adams Brown should be read in every church in th land. "Consider the task which confronted those wh met at Utrecht to draft the constitution for the Worl Council. They had come to realize through thei experiences at Oxford and Edinburgh that in spit of all differences as to doctrine and polity Christian share a common life. Yet these differences are stil so formidable that complete organic unity is not ye possible.

Simple Organization Needed

"What is needed is some simple organization which without proposing any change in the constitution an government of the constituent churches, will expres to the world the degree of unity to which they hav already attained. Such an organization will have fourfold function. In the first place, it will be symbol through which to express to the imaginatio of man the existing unity of Christians. Secondly it will be an agency through which the constituen churches can act together in matters in which the believe joint action to be desirable and practicabl In the third place, it will be a school in which th representatives of the cooperating churches can carr on systematic study of the remaining points of diffe ence with a view to overcoming them. Finally, will provide a point of contact with all men of goo will who are working for international understandin and brotherhood."

These are aims and this is a movement in which a American Christians, Disciples of Christ above a others, will be glad to cooperate. The World Counc of Churches is truly a movement in which the churc is moving toward unity.

Pentecost Sunday

Pentecost this year will find the Christian peop and churches of the world more nearly of one mi and one heart than in many centuries. The d should be celebrated with joy and gratitude. It shou be made a day of preaching, prayer and fellowsh Pentecost is to be observed interdenominationa as Christian Unity Sunday. The next issue of Wor CALL will contain suggestions and materials for t services of the day. The Association for the Prom tion of Christian Unity, 222 Downey Avenue, India apolis, Indiana, will furnish these materials to t churches which ask for them. It is hoped that eve congregation of the Disciples will observe the d and will take the lead in arranging appropriate co munity services in the interest of Christian Uni Pentecost Sunday this year comes on May 12.

The National Christian Mission

By JESSE M. BADER*

Doctor Bader

IN 1936-37 a National Preaching Mission was sponsored by the Federal Council of the Churches of Christ in America and conducted by its Department of Evangelism. There were forty-one cities visited for four days each, during the two years. Almost two hundred speakers from overseas and from among the nation's laity and clergy participated. The records show that these Missions were attended by 35,000 preachers, and over two million laymen attended all the sessions. This movement left an indeliable impression on the life of our nation.

Following the Preaching Mission the University Christian Mission was launched. It began in February of 1938 and closed on March 8, 1940. In this two year period, forty-six college and university campuses were visited. One hundred twenty speakers have participated. Between 15-25 speakers have visited each campus for one week. On these 46 campuses there are over 250,000 students and faculty members. The purpose of this University Mission has been "to lead students and teachers to a vital faith in God through our Lord Jesus Christ, and to a thorough commitment of themselves to his cause in the world." Again this Mission has been sponsored by the Federal Council of Churches, and its Department of Evangelism has given executive leadership to it.

Another Mission will be started this autumn in Kansas City on September 29 and will continue during the consecutive weeks until March 23, 1941. In this period twenty cities and areas will be visited. This next Mission will differ from the first series in several ways:

1. In the former Mission, four days were spent in a city; but in this next Mission one week—Sunday to Sunday—will be the length of time spent.

2. In the former Mission an average of fifteen speakers participated on the program in each center. In this next Mission an average of thirty will be on the team of speakers.

3. The name of the former enterprise was, "The National Preaching Mission." The name of the one beginning this autumn will be "The National Christian Mission."

4. The objective of the former Mission was for the most part, to revive and strengthen the church. The major objective of this next Mission will be to reach the unchurched.

The National Christian Mission will be sponsored by the Federal Council of Churches and will be given executive leadership by the Department of Evangelism and the National Christian Mission Committee, with the cooperation of the Home Missions Council, the National Council of Church Women, the International Council of Christian Education and the Foreign Missions Conference.

The field program will be launched after almost two years of preparation on September 29 this autumn. The schedule of cities and dates is as follows:

1940

September 29-October 6	Kansas City, Missouri
October 6-13	Denver, Colorado
October 13-20	Minneapolis, Minnesota
October 20-27	Oklahoma City, Okla.
October 27-November 3	Houston, Texas
November 10-17	Indianapolis, Indiana
November 17-20	Chicago, Illinois
November 20-24	Springfield, Illinois
November 24-December 1	Baltimore, Md.
December 1-8	Hartford, Connecticut

1941

January 5-12	Syracuse, N.Y.
January 12-19	Philadelphia, Pa.
January 19-26	Louisville, Ky.
January 26-February 2	Pittsburgh, Pa.
February 2-9	Washington, D. C.
February 9-16	St. Louis, Missouri
February 16-23	Cleveland, Ohio
February 23-March 2	Portland, Oregon
March 2-9	Seattle, Washington
March 9-16	Oakland, Calif.
March 16-23	Los Angeles, Calif.

The field program not only includes the cities as listed above, but also the area surrounding each center for a radius of two to three hundred miles. In most instances the geographical area to be included is the state; and where this is the case, the Mission over the state outside each center will be sponsored by the State Council of Churches.

A year will be spent in preparation for each Mission. Following the Mission in each center, every local church will be expected to hold an Eight Day Christian Mission with preaching each evening. These services will be definitely evangelistic when the Christian gospel will be presented for a verdict. These Eight Day Missions will be the climax of the whole movement. It is not too early for every church in the brotherhood to make its definite evangelistic plans for the period from this autumn to Easter of next year.

The National Christian Mission is a united attempt to work through and with the churches for the reaching of the vast unchurched masses of the nation. Every other person we meet in America is not a member of any church, Jewish, Catholic or Protestant. The saying of our Lord is so true of our times, "The fields are white unto harvest."

* Dr. Bader is Secretary of Evangelism with the Federal Council of Churches.

"I Didn't Know That"

By WILLARD F. LEARNED*

W. F. Learned

PASTOR UNOURA of the Japanese Christian Church in Los Angeles has returned from a series of Missionary Rallies in the Rocky Mountain and Mid-Western states. For five weeks he has lived a strenuous life as a member of such a team, committed to the task of helping people in the local church know the great work and outreach of brotherhood life. The association with missionaries from Africa and India and the fellowship with our national leaders was an enriching and happy experience for one who has for so many years been associated with a home missionary project.

Mr. Unoura speaks in glowing terms of what it has all meant to him—this widening fellowship and growing appreciation in his own life. But that which stands out most prominently is the delightful way in which the people to whom he spoke received the message concerning the work of the Japanese Christian Church and Institute. Many had not realized that we had such a comprehensive work on the Pacific coast, neither did they know the scope of the work—that there was a kindergarten and a language school, clubs for boys and girls, a Youth Board and a Senior Board carrying jointly, and in the happiest relations, the task of the church. And when this fine minister told of the accomplishments through the years in terms of changed and devoted lives, and presented pictures to add to the effectiveness of his story, more than one person said, sincerely and honestly, "I didn't know that."

There are many of our folk who could say just that about much of the work which the Disciples are doing here at home and around the world. Most of us know all too little about any of it. Sometimes it happens that the work being done nearest us is the least known. These things ought not to be. To meet this need somehow and overcome this handicap, the leaders in the Japanese Christian Church and Institute are anxious to do what they can, especially in the area of which they are a part, to inform the churches of the work being done and to share with them the joy of service and to quicken their interest in the program and progress of the work. Some things have been done in this direction, the results of which are most heartening.

The Missionary Rallies afforded the greatest opportunity thus far to let the churches know about the Japanese work. In his report to the church, Mr. Unoura spoke again and again of the splendid manner in which he was received where ever he went, as well as the high interest shown in the various activities carried on. Many expressed a desire to visit the Institute while on some contemplated visit to California. Others handed in their names, indicating a desire to hear more about the work. It is interesting to note that some of the interest came about because some had never before seen a Japanese. Many others in these meetings for the first time heard a Japanese speak to an American audience. Many churches were thus reached and an interest created in the enterprise.

Annual Doll Festival

One of the most effective means of contacting and interesting churches in the local area in the work of the Institute has been the Annual Doll Festival which invariably attracts many from the neighboring churches. It is a delightful occasion on which a beautiful and well-planned program is presented to an appreciative audience on the first Sunday afternoon in March. The girls from the language school and children's division of the Sunday school participate in large numbers. A display of dolls and Japanese flower arrangements is another feature. Long before the appointed hour many come to inspect the building and equipment and to see the exhibits. Each visitor signs the guest book and receives a program.

The program itself, with its songs, colorful costumes, beautiful flowers, and a puppet show for the

Group at one of the annual doll festivals of Japanese Christian Church and Institute, Los Angeles

* Regional director of department of Christian Education of The United Christian Missionary Society and Staff Advisor of the Japanese Christian Church and Institute of Los Angeles

K. Unoura, pastor of the Japanese Christian Church, Los Angeles, California

children, is a delight to both old and young. It is a day on which to honor girls and the family life. Tea is served by Japanese girls in costume, during which there is added time for becoming better acquainted with the church, its people and work. With the passing of the years an increasing number of churches in the area of the Institute participate in this program.

Work of Deputation Teams

Another service being rendered to interest the local church takes the form of a deputation team. Under the leadership of Mr. Unoura or Don Fujiyoshi, Young People's Director, this group accepts invitations to Schools of Missions, Sunday evening services, or mid-week groups. The more talented members of the team tell about the work being done at the Institute and provide the special music, both vocal and instrumental. Opportunity is frequently given to those who wish to do so to ask questions about the work, or about some of the issues facing the Japanese in America today. Such fellowship is conducive to a better understanding of the work being done and a greater interest in the ongoing of the task. This group has been quite in demand recently and is gaining favor with the churches of the area.

Within the last month a most interesting event occurred. A class from the Junior Department of the Japanese Sunday school visited the Junior Department of the Wilshire Boulevard Christian Church in Los Angeles. It was a most happy experience for both groups, so much so that the group from the Wilshire Church is returning the visit. No doubt but that out of this experience will grow something which will be lasting and will also encourage others to participate in such an experiment.

Women's organizations in the churches are also being attracted by the opportunityof fellowship with the Japanese Church. Not so long ago several California missionary societies, including those at Glendale, Eagle Rock and Cypress Park, under the leadership of Mrs. C. A. Cole, spent the day at the Institute. They ate lunch together in the social hall of the church and enjoyed a brief program. Mrs. Unoura, wife of the minister, acted as hostess and in addition told of the work being done for the Japanese people of the community. The various departments were visited, some of them being in session during the afternoon. The entire plant was visited by this splendid group. Thus others came into first-hand knowledge of a home missionary enterprise.

Awakening Interest in Church

An awakening of interest in the Japanese church is being evidenced in a number of ways. The past Christmas season affords a good example. At that time a number of churches sent gifts which were to be used in the work of the Institute. Codliver oil for the kindergarten, food and clothing for the needy, oil cloth for table covers and aprons, money for additional equipment—all these and many other gifts were poured into the hands of the leaders. Not that there was more than was needed, but so much more than in other years. The joy of happy fellowship through giving was evidenced both in the givers and those to whom gifts were given.

One of the leaders of the Japanese Church in relating the Christmas experience said, "It is the best Christmas we have ever had at the Japanese Institute. Not alone because more was given to us, but also because of that which we did for others. For this was a giving Christmas for us too." So it was for they made a large gift of money to the California Christian Home for the Aged, distributed many baskets of food among the needy, gave a lovely Christmas party for the orphans in a local Japanese Home, provided the church with some needed equipment. No wonder it was one of the best experiences they had ever had at Christmas time.

It just doesn't seem right that people will continue to say, when they hear about the work of the advancing church, "I didn't know that." At least we feel that in the case of the Japanese Christian Church and Institute in Los Angeles, some headway is being made toward eliminating this unwarranted situation from among us. Not that there is a deliberate and high-pressure campaign on to create an abnormal interest in the work at the expense of other projects, but rather to build a fellowship of interest and understanding through mutual helpfulness which will make it possible for Disciples of Christ in our area to say concerning the Japanese Christian Church and Institute—"I KNOW THAT."

Rural Children in a Democracy

By W. R. OGG*

IN these troublous times, it is of more than usual significance that the White House Conference considered the welfare of children in a democracy. If democracy is to endure, we must see to it that democracy works in maintaining equality of opportunity and meeting adequately the needs of the people.

Despite our achievements in this country, let us frankly and realistically face the stark realities that there are millions of children who are denied equality of opportunity because of inadequate schools, poor nutrition, lack of medical, hospital and health facilities and medical care, unemployment and human impoverishment.

In the main, the greatest inequalities exist in the rural areas, where 51 percent of the nation's children live. The rural areas have the least satisfactory schools. There is an appalling lack of adequate health, hospital and medical facilities, and medical care. Competent studies have shown the rural areas often are making a much greater sacrifice to maintain these inferior facilities than the urban areas, which with far less sacrifice enjoy superior facilities. Because of the concentration of population and taxable wealth in urban areas, the rural areas under present conditions cannot provide adequate facilities out of their own resources.

In order to assure a greater degree of equality of opportunity for all children, whether they live in the country or in the city, and to adequately meet their needs, it is essential that some form of federal grants in aid to the states, especially for education and health facilities, be provided.

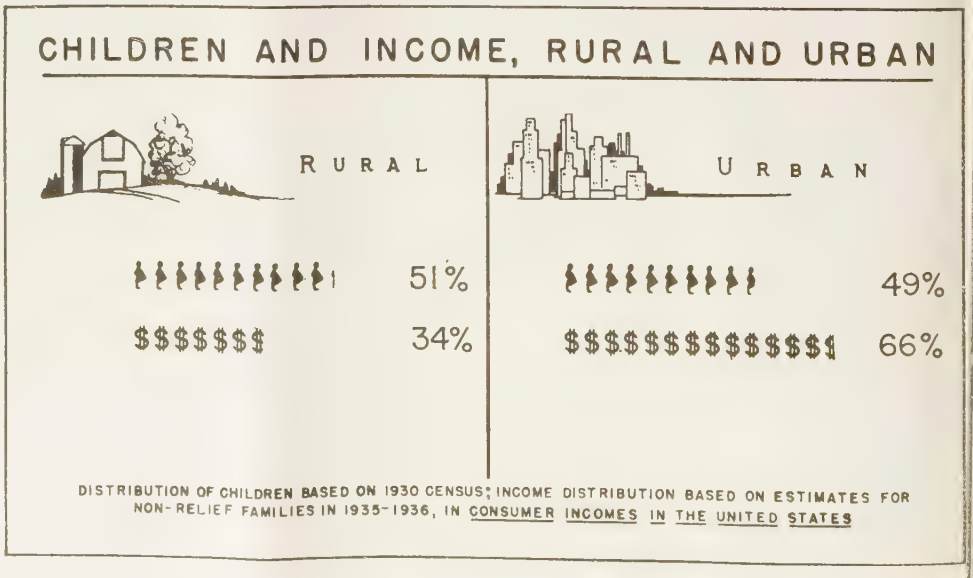
These problems are of national concern. We refuse to accept the philosophy of despair that nothing can be done. We are dealing not with abstract facts and statistics, but with the welfare of 36,000,000 human souls.

To meet the more urgent needs growing out of insufficient individual incomes, until more fundamental readjustments can be attained to provide these needs out of individual incomes, the report of the White House Conference on Children in a Democracy outlines some specific recommendations — public works, improved public relief, improved housing, better schools, churches, libraries, recreational centers, improved and expanded health, hospital and medical care.

Meanwhile, it is essential that increasing attention be given to the solution of our basic economic problems that create these inequalities and distressing conditions. American agriculture recognizes that these great national problems can only be solved through the cooperation of all groups. We agree with the splendid statement in this report: "The basic economic problem of our children is the economic problem of the nation, to find a sound balance of wages, prices and financing that will provide a growing purchasing power to workers and farmers and profitable investment of capital."

American agriculture stands ready to join hands with industry and labor, and with government to restore a fair balance between farm prices, industrial prices and industrial wages, to produce an abundance of goods at fair prices and fair wages so as to raise the national income to the maximum level for all the people and thereby make it possible to provide these essential services for all our children.

We talk about conservation of soil, water, forest, etc., but what about the conservation of the greatest of all our resources—our children? Certainly they are worth as much to taxpayers and to our government as battleships and airplane bombers! Certainly they are worth spending tax revenues to improve and expand educational facilities, medical and health facilities, and other vital child welfare services. They are worth sacrificing a little tradition and a little personal liberty, if necessary, to assure more security, freedom and protection for all. Surely they are worth mobilizing our vast resources in intelligent planning through democratic processes in order that poverty, human selfishness and neglect may not crush out their opportunities and blight their future.



* Mr. Ogg is Research Director of the American Farm Bureau Federation. The above is from an address at the White House Conference on Children in a Democracy.

A Mission Study Book and How It Grew

By HAZEL V. ORTON*

PERHAPS you have asked some of these questions about mission study books:

How does it happen that the Methodists, Presbyterians, Episcopalians, Disciples of Christ and many other Protestant denominations use the same material for mission study?

Who decides what the theme of study shall be for any given year?

Why as a denomination do we use and endorse books bearing the imprint of Friendship Press? What is Friendship Press?

Who makes these Friendship Press books and who pays for them?

Just take a volume from your library shelf bearing the imprint of Friendship Press and I will try to answer the questions which have been raised, and incidentally I will tell you how that book and many others like it have come into being.

Open the book which you have taken from the shelf, to the title page. At the bottom of that page is a line which reads, *Friendship Press, New York.* I can almost hear you asking, "What connection does a publishing house in New York have with our communion? Our mission board headquarters are in Boston, Philadelphia, Nashville, or Indianapolis."

The connection is this: *Friendship Press* is the trade name imprinted by the Missionary Education Movement of the United States and Canada in its publications. I know that this does not answer the question for you either; for you are bound to ask, "Well, just what is the Missionary Education Movement?" And now I will have to give you a definition—the kind you write in school on an exam when the question started out "Define—so and so."

The Missionary Education Movement is an interdenominational agency made up of representatives from the boards of home missions, boards of foreign missions, departments of missionary education and boards of education of the major Protestant denominations in the United States and Canada.

At the present time there are eighteen denominations and forty-three boards and agencies cooperating in the Movement. The major function of the Missionary Education Movement is the cooperative planning and production of a body of literature on the subject of missions to be used in the education of adults, young people and children.

Now you must know a few other important facts to fully realize that the Missionary Education Movement is not an entity in itself, but a creature of the various denominational boards which create it.

First: The Missionary Education Movement is controlled by a Board of Managers, appointed by the various denominations.

Second: There are three major committees, known as Age Group Committees, made up of representatives from each denomination which determine upon the literature to be produced subject to Board approval.

Third: Under the direction of the Board of Managers an office and a staff are maintained in the name of the Missionary Education Movement at 156 Fifth Avenue, New York City. The staff and office work in two closely related divisions: the Educational Division, which carries out all the editorial functions; and the Business Division which takes care of the production, sale and promotion of the literature. The Educational Division is partially maintained by the subsidies received from the various denominational boards.

This explanation is perhaps a long way from the imprint on the title page of the book at which you have been looking, but it is quite necessary to understand the makings of the Movement.

The bottom line on the title page has told its story. Now let us go to the top line. Here we find the title of the book—perhaps it is *Stand by for China* or *China Rediscovers Her West,* or *Uprooted Americans* or *Move On, Youth!* or *Children of the Harvest,* all new titles to be published during the Spring of 1940.

The themes of study are obvious from these titles. As far back as the Spring of 1938 the Board of Managers of the Missionary Education Movement voted that the fields of special study for 1940-41 should be *China* and *Shifting Populations in America.* Even previous to this vote preliminary discussion had taken place, and the several boards had been asked to present their suggestions for subjects of study.

After the theme was selected it was discussed in the various age group committees to determine the kinds of books and the authors to be invited to prepare them.

Now let us go to the next line on the title page. Here we find the name of an author. Perhaps you see there one of these names: Gordon Poteat, Yi-fang Wu and Frank Price, Benson Y. Landis, T. Otto Nall, Gertrude C. Warner or others.

Each one of these names and the many other authors' names which appear in the Friendship Press books represents one of the most important factors in the making of these books. These make articulate the plans and wishes of the various committees.

Lay your book aside for a moment while I tell you of some of the difficulties, surprises, thrills and hard work which lie between an invitation to an author and the delivery of a completed manuscript to the desk of the editor.

To convey to an author the wishes of a committee

* Assistant secretary of the Business Division of the Missionary Education Movement.

for the production of a particular piece of literature is no easy task. Sometimes good fortune makes it possible for the author to meet with the committee as the plan unfolds. More often, however, because of the very nature of the books, the author is in some distant place—perhaps in England, Belgian Congo, or West China. Letters containing specifications and plans travel back and forth over the world at home and abroad by boat, train and Clipper ship.

When all the directions are in hand the author then settles down to the real job of writing. I say "settles down," but more often he does just the opposite. Perhaps he goes around the world or half way round the world to get his facts. Many places are visited, many people interviewed; and after long months of hard work the manuscript is finally delivered to the editor's desk in the M.E.M. offices.

In these troublesome days manuscripts often pass through areas at war. On such occasions every precaution is taken to insure their delivery with speed and safety. The most recent piece of material which created a thrill when it was delivered in the offices of the Movement in New York was the manuscript for *China Rediscovers Her West,* edited by Yi-fang Wu and Frank Price.

To insure safe delivery three copies of this particular manuscript were sent out from West China Union University in Chengtu.

Two copies were sent by travelers to the coast, the journey to be completed from there by boat and rail.

A third copy was sent via Airmail and International Airways. The envelope containing this third copy bore the date of January 17, 1940 on its postmark. Almost the entire front surface of the 8 by 11 envelope was covered with stamps totaling to the amount of $295 in Chinese money, the equivalent of approximately $22 in gold.

On February 5, exactly nineteen days after this envelope had left West China, it was in New York in the hands of the editor of the Missionary Education Movement!

And thus is an occasional manuscript delivered to the editor; more often, however, these manuscripts are received in the daily round of mail deliveries, and as soon as they arrive the editor goes to work.

A preliminary editing and marking is done. The manuscript is then turned over to a copyist to stencil for mimeographing. About sixty mimeographed copies are made. These are circulated to the members of the age group committee particularly responsible for this book and to any other members of the Board requesting it. Specialists in the particular field are also often called in to make their comments. One month is allowed for this period reading and criticism by the committee. At the end of this period all written comments, criticisms and suggestions for revision are gathered together in the office of the editor. These comments are then summarized and presented to the author who carefully revises the manuscript in light of the criticisms received.

Finally the revised manuscript is returned to the editorial office for the completion of all the necessary details before sending it to the printer. While the editor is checking and re-checking the facts and setting every point in order, the book designer is at work also determining typography of the book.

After the editor has completed every detail on text the book designer marks the copy with directions for putting it into type. The book is now ready to go to the printer. The Friendship Press does not own or operate a printing plant, but purchases its printing.

During the time that the printer is setting the book, the book designer is busily at work on other details. The paper is already on hand. This was purchased ahead of time in carload lots. From one to two carloads of paper are used in printing the books for any given year. If the book is to be illustrated the artist has been secured and the work is well under way by the time the book goes to the printer.

The first proofs which come from the printer are in galleys, long strips of printed matter set to the proper page width but not broken up into pages. These galleys are read, corrected and revised by editor and approved by the author.

These revised galleys are corrected by the printer and the type is then made up into pages. If, however, the book is to be illustrated, the book designer fits into a dummy book the text and the pictures which have meanwhile been measured and made into cuts.

At this point in the process all the other necessary parts of the book are ready to be included among the pages, such as the title page, the half title, the acknowledgments, the contents, the index, and so forth. After a few final corrections, the book, which up to this point has been in linotype, is now cast into electrotype plates and is ready for the press.

There are several other steps in the operation which the book designer is carrying on while the printer is doing his work. Covers are chosen, both for the paper and cloth binding, stock for end papers is selected; the design for the dust cover is prepared; the copy for the back of the dust cover is written and approved.

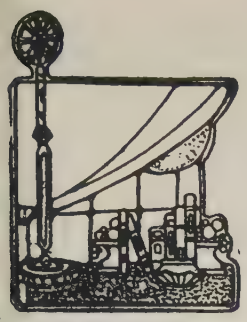
When all details are in final readiness the book then goes to press.

It is printed by great machines on large sheets of paper which will carry 64 pages on each side. These flat sheets are then shipped to the bindery. At the bindery the sheets are folded and gathered. Then they are sewed and reinforced, thus forming the backbone of the book. The book is then smashed and trimmed, after which it is inserted and glued in the cloth or paper covers previously made ready.

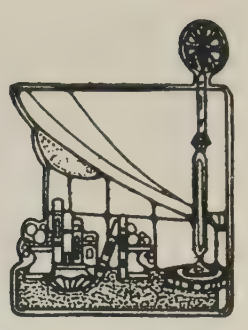
After inspection the books are packed in cartons and delivered by truck to the M.E.M. stock room.

Immediately upon delivery the assistant business manager begins the process of sending out standing orders and giving directions for shipping out large stock orders. At this same time copies are also sent out for review to denominational magazines and persons responsible for promotion.

In the months that follow, the little church and big churches — in country and city — children's groups, young people's classes and adult gatherings — read and study these books. They are your mission study books because your leaders helped to make them and your money helped to produce them.



Book Chat



Your Minister—Your Children—Pastoral Psychology

By C. E. LEMMON

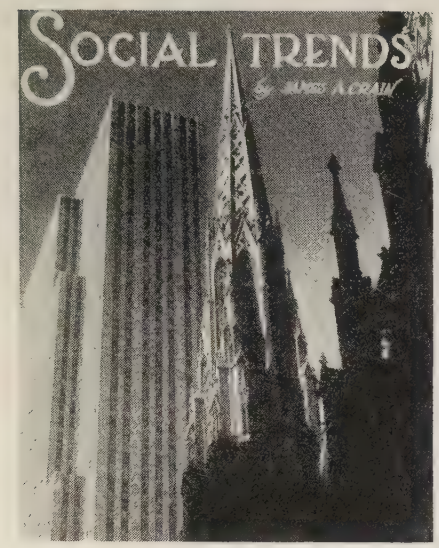
THE uniqueness of the new book by Hampton Adams, *You and Your Minister,* is in its approach. There have been many books by preachers to preachers on the preaching art, some books by laymen to laymen, some good advice by laymen to preachers, but this book is by a preacher to laymen. It attempts to reveal the psychology of the preacher and to help the layman to a sympathetic attitude toward the work which the preacher is trying to do. Hampton Adams is well equipped for the writing of such a book. He has had much pastoral experience and a fine pastoral attitude, being careful and yet courageous in his preaching, progressive without being radical in his methods, and fair, sympathetic and judicial toward his people. The book is a product of that spirit.

You and Your Minister is a plea for understanding and cooperation on the part of the laymen. A minister is called to preach, but how can he preach if the members do not attend, listen, and sincerely try to heed his message? A minister is expected to preach but how can he preach unless the congregation understands his need for thoughtful preparation? A minister is supposed to be a prophet of truth, but how can he be prophetic unless he has liberty to express freely his conception of that truth? The preacher is called as a pastor, but he cannot be the kind of a pastor he would like to be without the cooperation of his people. He welcomes an opportunity to be of pastoral service. If you are sick, let him know about it. If you are perplexed, come and see him, and be assured of sympathetic and objective understanding. He would like to baptize your children and marry your young people, not to flatter his own ego but because he values the sanctions of religion in the vital experiences of growing life. He feels it his duty to perform some service for his community and his communion outside of his regular parish work, and hopes that you will understand and even take pride in this "outside" work. He does not want to be coddled or petted, but he does want to be used and understood in order that his ministry may count for the maximum good. Hampton Adams elaborates the theme so eloquently put by the late A. McLean in "doubling the preacher's power." The simple theme of this book is potent if it could be read and heeded.

THE title of the new book by Margueritte Harmon Bro, *When Children Ask,* reminds us of the visit of a little six year old boy to our home a number of years ago. His mother, a happy and witty woman, had sewed a bright red question mark on his little blue cap. We soon found that the symbol was appropriate for he certainly averaged a question a minute for the entire day he was with us. We frequently see him now, a fine, dignified, reflective and responsible young man with a little family of his own and cannot but recall the interrogation point which his mother sewed on his cap. We have all been amused, and perplexed, and perturbed, and sometimes baffled by the children's questions, but none save Mrs. Bro has had the genius to write a book about it. She evidently has had an interesting brood of her own and has made mental note—or perhaps kept a note book—of this youthful inquisitiveness. First, of course, she discusses the naturalness and rightness of the questioning child; and second, the duty of the parent to give thoughtful, considerate and careful answers; and third, there is the analysis of the types of questions children ask; and fourth, her own answers which reveal an agility of mind which most parents do not possess. *When Children Ask* is good reading, amusing, informal and interesting. Parents will like it. Even smart children will not find it dull. To use the parlance of the generation under discussion, preachers will say "Is my face red?" after reading the chapter on "Do I have to go to church?"

THE book of the year in the field of the psychology of ministerial activity, we predict, will be *Psychology and Pastoral Work* by Eric S. Waterhouse, English clergyman of many years, now turned professor of religion in London University. It is another issue of The London Theological Library. The content of the book is not particularly new; but because of its maturity, comprehensiveness and fluency of style, it is well worth owning. After a chapter reviewing various schools of psychological thought there is a treatment of the psychology of our own day, the mental attitudes of congregations, the necessity of a preacher knowing himself, good methods of attending to church business, and chapters dealing with conversion and its opposite, skepticism. The section on worship and preaching is full of wit and common sense.

(*Continued on page* 43)



The Churches and Peace

BACK of the National Study Conference on the Churches and the International Situation (see discussion on page 21), stand the two great Christian conferences of Oxford in 1937 and Madras in 1938. Foremost in the mind of every delegate was the fact of the developing ecumenical church of which the World Council of Churches is a symbol. Immediately before the group was the Memorandum issued by a group of 35 world Christian leaders from East Asia, North America and Europe, meeting at Geneva last July at the call of the Provisional Committee of the World Council. This group issued a statement under the title of "The Churches and the International Situation," which is a document of remarkable clarity of Christian insight into the causes of war and the duty of the Christian church in all lands in time of war. Those who framed it were men and women of international experience.

Summary of Conclusions

The formal statement of the Philadelphia Conference is not yet available, but those who participated in it sensed deep convictions on the following points:

1. *It is imperative that the United States remain out of the present war.* The churches have both a duty and an opportunity to influence public opinion to this end. War is an evil and non-Christian method. Modern statism, deifying itself and demanding a monopoly of sovereignty, makes demands with which Christians cannot comply. With humility and penitence for our share of the guilt, we must nevertheless remain out of the conflict to exert our influence on behalf of a just and permanent peace.

2. *The churches must exert their influence on behalf of a negotiated peace rather than one based on military victory for either belligerent.* Conditions have already reached a stalemate in the Far East; and the likelihood of the outbreak of total warfare in Europe with the coming of Spring may arouse such bitterness that no permanent peace will be possible.

3. *Local churches must be permeated with a sense of responsibility for helping create Christian public opinion to offset the bitterness and hatred which war engenders, protect civil and religious liberties, the rights of conscience and democratic processes.* American churches must make heroic sacrifices to succor the victims of war.

4. *Out of this conflict must come some sort of world government that will preserve both justice and peace and make possible the meeting of legitimate demands of nations and peoples which feel themselves discriminated against.* Such a world government would attempt to mediate substantial justice between nation and nation as law courts now adjudicate disputes between individuals within the state.

If the churches of the United States can be infected with the deep concern which characterized the men and women who met at Philadelphia, and if their conclusions can be brought to the attention of the rank and file of American Christians, the power and influence of the churches in shaping national and international life will be immediately and permanently enhanced.

Enrolling Conscientious Objectors

Impetus was given by the Philadelphia Conference to the movement for enrollment of conscientious objectors on the membership records of their local congregations and in appropriate national denominational headquarters. The Conference held that it is an elemental duty of the church to arouse men to use their God-given liberty to follow the clearest insights they have with reference to war. It urged that machinery should be made available for registering conscientious objectors in their local churches and with their national bodies.

Steps to this end were taken by the International Convention of Disciples of Christ at Richmond, Virginia, last October. By direction of the convention the peace resolution adopted by that body has been developed as a study course for use by local churches† and duplicate enrollment cards have been provided for registration of conscientious objectors. These cards can be secured from the department of Social Education and Social Action of The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

Enrollment on April 21

SUNDAY, APRIL 21, has been set aside as the date to begin the enrollment of conscientious objectors in Disciple churches. It is not expected that any church will put on a campaign for such an enrollment but that full announcement will be made of the movement and every opportunity given to conscientious objectors to register if they desire.

In the Disciples Peace Poll in 1936 some 3,000 persons registered themselves as unqualified conscientious objectors and more than 8,000 others registered as opposed to military service except in defense of continental United States. Since in event of war the fate of conscientious objectors will be settled by local draft boards it is important that those who expect to ask exemption from military service on conscientious grounds be known as such in their own communities prior to the arising of any emergency.

†15c each, $1.20 per dozen from Christian Board of Publication, 2700 Pine St., St. Louis, Mo.

The Philadelphia Study Conference

FROM February 27 to 29 a group of approximately three hundred men and women met in the First Baptist Church of Philadelphia, Pennsylvania, to consider the relation of the churches of the United States to the international situation. Officially delegated by the highest appointive power in their respective communions, they were convened jointly by the department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America and the East Asia Committee of the Foreign Missions Conference of North America.

The purpose of the gathering was to attempt to discover the authentic voice of the churches of the United States with reference to the international situation, especially as it relates to the war in Europe and East Asia.

Each seminar had assigned to it a group of resource leaders, some of whom had had wide experience in the fields for which they were chosen.

Among the three hundred delegates to the Study Conference were 18 Disciples. Three of these were women: Mrs. R. A. Doan, Miss Bertha Park and Miss Rose Wright. The other Disciples present were Robert T. Beck, A. C. Brooks, F. W. Burnham, Geo. Walker Buckner, Jr., Gaines M. Cook, James A. Crain, A. J. Culler, Harold E. Fey, E. K. Higdon, J. B. Hunter, Myron T. Hopper, Harold Lunger, C. C. Morrison, J. E. Moseley, and Harlie L. Smith.

Following are interpretations of the discussions and findings of the six seminars of the Conference by Disciples delegates participating in them:

I

Seminar on the Local Church and the World Crisis as Reported by Robert T. Beck, New Castle, Indiana:

WHERE small bands of Christians, known as the local church, deal with matters that press upon them, there we may mark either the triumph or the defeat of Christianity.

Receiving first hand reports on war and peace, the National Study Conference issued this challenge:

"Today the world crisis lays upon the local churches the inescapable obligation to relieve suffering, create brotherliness, extend the spirit of community and seek lasting peace. They are under the obligation to ward off hatred, pronounce war the evil thing it is, alien to the mind of Christ, promote understanding, create sentiment for and shape the policies of international goodwill, justice and peace. Let no local church in the land evade its obligation or neglect its opportunity!"

According to the suggestions that emerged from the Conference there should be in every church:

Left to right: Miss Rose Wright, Mrs. R. A. Doan, Miss Bertha F. Park.

1. A revitalized proclamation of the gospel of universal goodwill, forgiveness and understanding.

2. A new consciousness of the supranational fellowship with the churches of all lands, especially those cut off from their Christian brethren in the war crisis.

3. Careful instruction regarding the unity and universality of the church which transcends all differences and barriers of class, social status, race and nation.

4. A distinction made between the claims of nationalism and religion.

5. A study of possibilities for bringing a just peace and a development of a willingness to pay the price of such a peace.

6. The distinction between propaganda and truth seen, and the developing of an awareness of emotional appeals when based on hatred for any class, group or cause.

7. Members informed concerning the plight of refugees in various parts of the world and supporting worthy agencies for their relief.

8. A maintenance of the integrity of Christian fellowship among those who differ on conscientious grounds as to the duty of participation in war.

9. Evidence to show that war and international ill-will have their roots in individual and community attitude and prejudices.

10. Development of the ecumenical spirit through worship.

11. Because world missions and world peace are aspects of the same gospel, financial support should be as freely given for the one as for the other.

12. A membership that understands the privileges and obligations of Christian citizenship and that is prepared to undertake positions of leadership.

13. A process for understanding the essentials of religious freedom and its far-reaching implications.

14. Prayerful thought as to the causes and cure of anti-Semitism.

Certain factors in the present situation encourage such a definite program for peace. 1) The means of communication that remain open between belligerents in this warring world are the church channels. 2) Through these channels moral strength may go to the local churches in every land suffering under the strain of war. 3) At those junctures where national decisions are to be made, a well-informed and integrated church may make itself felt for peace.

Genuine concern, careful study, and solemn commitment of the local church can bring a Christian solution to the present world crisis.

II

Seminar on Missions and the World Crisis as Reported by Joseph B. Hunter, Little Rock, Arkansas:

THE Christian movement is as enduring as the redeeming love of God." This statement is taken from the introductory paragraph of the report prepared by the seminar on Missions and the World

Crisis. "It rejoices that the reality of God in Christ as the Savior of mankind, interpreted in the World Christian Movement, has made for the creation of a world community of believers in Christian truth." This world-wide fellowship is being formed "in a day when hatred and warfare are separating the nations and threatening the world with destruction."

The report affirms that Christianity meets the challenge of world crisis. While China is disrupted by war, the Christian message has been more widely declared than ever before. Tensions have grown up between nations, but Christians have demonstrated the bonds of fellowship which can cross national boundaries. Missionaries have faced danger and distress, but the power of Christ to help and heal has been demonstrated more convincingly than ever before. The world crisis presents difficulties that would discourage the stoutest heart, but "we find the church and the missionaries pressing forward, convinced that this is a day of amazing opportunity to present the Christ of reality and power who is the answer to the world's need."

This seminar issued a clear call to the Christians of America to—

"Recognize the missionary enterprise as the most effective peace agency in existence;

"Realize that the movement called missions is of its very nature identical with the life and purpose of the ecumenical church;

"Restate our fundamental convictions that a world order can only be real and lasting if built on a moral and spiritual basis;

"Be ready to accept the revolutionary changes the war is bringing, particularly in the field of education;

"Accept responsibility to reach a larger constituency at home, and prepare them for intelligent sharing in this task which holds a position of strategic importance in the life of our day."

From left: James A. Crain, A. C. Brooks, Harold Lunger, Gaines M. Cook.

III

Seminar on Conscientious Objectors in War Time as Reported by John W. Harms, Baltimore, Maryland:

THERE are at least 500,000 conscientious objectors to war in America, according to a competent authority. Many of these are members of the communions not known as historic peace churches such as the Friends, Mennonites, or the Church of the Brethren.

What are the churches to do with its "COs," as such Christians are being designated? The sizable seminar of the Study Conference was marked by considerable clarity of conviction as to the CO's right to his position. However, it manifested a great deal of confusion when grappling with the practical aspects of the problem. Perhaps this was inevitable because the situation is a new one to most of the churches represented.

The findings were mainly as follows:

1. The conscientious objector to war is entitled to full fellowship in the church. Furthermore, the church should encourage its members to exercise their liberty of conscience and make a decision about war as a matter of right and wrong.

2. The churches should register their COs, with the local congregation and the national body, and thus validate their position as well as possible in advance of actual conscription.

3. In war time when the CO's position runs afoul of the state's determination to coerce him into military service, the churches must minister to his need and support him in making his witness.

4. In time of peace as well as war the churches should give guidance to COs in working for peace and witnessing against war.

5. The handling of the conscientious objector by the Government should be at all times a matter of civilian rather than military control.

The seminar recommended that the Federal Council ask all the communions interested to join in creating a special interdenominational committee with two functions: (a) to study the problem further and give guidance to the churches; and (b) to confer with officials of the Government regarding the status of the CO and the procedures used by the State in dealing with him.

Thus a means will be provided through which the processes begun in the seminar can be continued, and further steps taken on behalf of those who dare to use "their God-given liberty of conscience to follow the clearest insights they are given with reference to war."

IV

Seminar on the Ecumenical Movement and the Peace and War Problem as Reported by Dr. F. W. Burnham, Richmond, Virginia:

THE seminar on The Ecumenical Movement and the Peace and War Problem

From left: J. E. Moseley, Harlie L. Smith, Myron T. Hopper.

was presided over by Dr. Theodore A. Greene of New Britain, Conn.

Dr. William Adams Brown made the opening statement outlining the world conditions which seemed to make important the holding of the present conference, and the steps which led to the proposals for a World Council of Churches.

The first session was devoted to general statements regarding the situation in belligerent and neutral nations, and the relation of the churches thereto, and to the question as to how these conditions affect the ecumenical movement. Dr. Wm. Paton of England, a member of the secretariat of the Provisional World Council of Churches, was present, and in response to questions, several times spoke on the situation in war-time Great Britain. Dr. Roswell Barnes also made illuminating comments upon the conditions observed during his recent visit to Europe. In spite of the asperities of war, it was revealed that the ecumenical movement was keeping alive and warm the sense of fellowship in Christ.

There were in the seminar, also, representatives of bilingual churches in the United States who were concerned that their constituencies should not be offended by pronouncements of the seminar which might seem to put all the responsibility for the present European conflict upon the German people. Their attitude, however, was wholly irenic. At the next meeting the draft of a statement growing out of the discussion and study was presented by the drafting committee. This was substantially the document which was ultimately adopted by the Conference in a plenary session.

This document states that the churches of Christendom "have in their collective life, work and witness an indispensable contribution to make to the solution of the peace and war problem." It then sets forth the ways in which, through the maintenance of an ecumenical spirit and fellowship, the churches can make such a contribution.

Dr. Barnes submitted a climactic paragraph for the finale of the report. As was anticipated, this seminar was pivotal to the entire Conference. Its findings should be carefully studied by all the churches.

V

Seminar on the Churches and American Policy as Reported by Dr. James A. Crain of Indianapolis:

THE seminar dealing with the Churches and American policy faced many crucial questions. Here the delegates had to deal with the practical application of Christian principles to concrete realities. More than once the choice was not between absolute right and absolute wrong, but between relatives. The final conclusions of this group are not yet available, but some general conclusions can be drawn.

1. There was strong conviction that no new world order can be built on force, and no enduring peace can be built on vengeance.

2. There was a deep conviction that domestic policy and foreign policy are inextricably intertwined, and that a peaceful foreign policy can stem only from a domestic policy rooted in democracy and social security.

3. The group was convinced that everything possible must be done to bring about peace in Europe by negotiation before the horrors of total war are let loose. It was voted to ask our Government to make every effort to secure the cooperation of neutral nations to constitute a permanent body for conference and conciliation, the churches in the meantime to assume responsibility for helping to prepare the people of the United States for sacrifices essential to permanent peace.

4. There was a strong conviction that some sort of world community must evolve from our present difficulties. Christians cannot accept the concept of the absolute state which insists upon being the sole judge of its own actions.

5. International economic cooperation is necessary both for world peace and world prosperity. Reparations, embargoes, trade and currency restrictions, quotas and tariffs are instruments of warfare.

6. The Christian conscience of the world can no longer approve the exploitation of the land, resources and peoples of the undeveloped areas of the world for the enrichment of the more privileged nations, but insists that colonies must be held and administered first, for the benefit of the people who inhabit the lands to hold and with an eye to bringing them to nationhood and self-government; and secondly, that the trade and raw materials of such areas shall be open to all nations on equal terms.

7. Among those in the Conference were men and women who know the Orient intimately. There was strong belief that the war in China has reached a stalemate where Japan will not be able to complete her conquest and China will not be able to expel the invader. The belief was expressed that peace can be achieved on a basis consistent with China's sovereignty and essential interests. To such a peace the Western powers would have to make sacrifices of national interest along with Japan, especially in withdrawing troops from China and surrendering concessions and privileges, Japan then to be admitted to China's markets and raw materials on a basis of equality with other nations.

J. B. Hunter (left) and C. C. Morrison (right) left a session to bid farewell to Harold E. Fey (center) who was leaving for the Orient.

VI

Seminar on Responsibility of Churches in Relieving Suffering Caused by War as Reported by Miss Bertha F. Park, Cleveland:

THE outstanding impression received from attendance at this seminar was one of deep humiliation, coupled with a sense of grave responsibility. One felt the burning shame of the failure of Protestant Christians in the United States to share with fellow Christians in the world who are suffering because of war. This was brought out by figures comparing the pitifully few hundreds of dollars we have given in comparison with the many millions of dollars given by the Jews.

Some reasons given for our failure:

1. THE BUDGET SYSTEM IN CHURCHES. While this is good and should be preserved, special appeals should be allowed to reach church people. In December, letters asking for money for Christian refugees were sent to one hundred thousand ministers in this country. One percent responded with an average of about twenty dollars each.

2. PROTECTION OF "VESTED INTERESTS." There is fear on the part of church leaders that giving to meet these needs may interfere with the support of the ongoing world program.

3. MULTIPLICITY OF APPEALS AND THE FEELING OF FAR-AWAYNESS. People are paralyzed by the amount of suffering in the world today. And the sufferers are not where we can actually see their needs so we are not moved to help them.

Some helpful suggestions were offered:

1. ALL AGENCIES PROMOTING RELIEF FOR WAR SUFFERERS SHOULD BE COORDINATED. "The Committee on Foreign Relief Appeals," jointly constituted by the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America is now working to this end.

2. NATIONAL CHURCH LEADERS SHOULD ENDORSE THESE LEGITIMATE APPEALS. Consequently they would be made to local churches through their own National Organizations.

3. THE NEEDS SHOULD BE PERSONALIZED, by having a refugee at summer conferences and similar meetings to tell of personal experience and to present needs. Or by having a church or the churches in a community bring a refugee family to live in their vicinity, helping them to find work and to make the necessary adjustment.

We Christians in America are so highly privileged. We must face the obligations that go along with privilege. Some greater effort must be made to awaken our consciences so that we shall want to share out of our abundance with those who are suffering from war conditions.

The Light o

Above: A sewing class of our Mexican Christian Institute at San Antonio, Texas.

THE winter has been a bitter one; record breaking cold and storm have swept the country.

Over our nation hangs the fog of economic depression, and the fumes of group and race antagonism.

War in two-fifths of the world is befuddling domestic issues; and bewilderment and bitterness are spreading.

BUT through all this confusing maze, like Spring's first sunshine, one light continues to shine through—the light of the world—Jesus Christ.

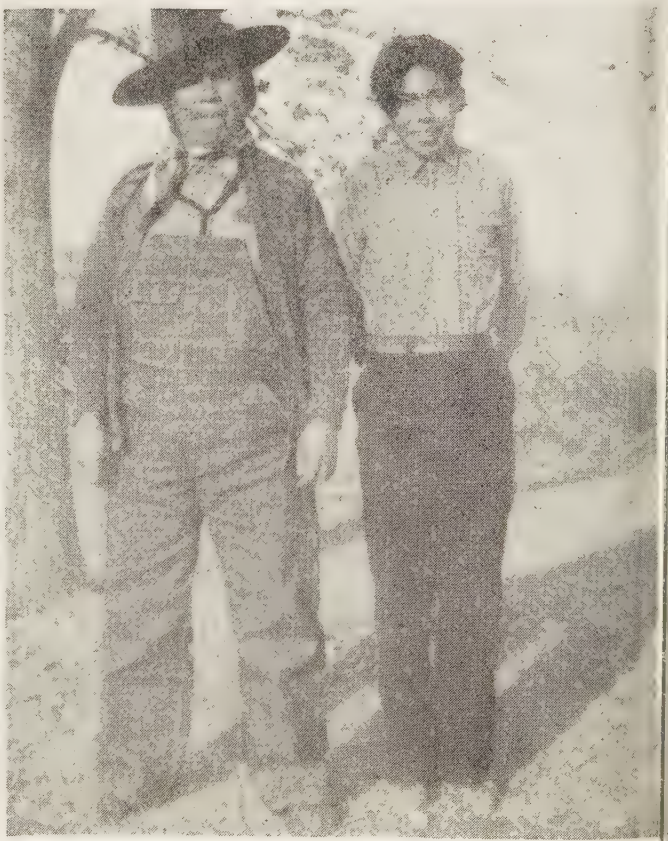
It is this light that seeks to make brighter the lives of every race and color of our land.

This is the spirit of home missions.

Above: Group of Students on the campus of Jarvis Christian College, in Texas.

Below: The Rhythm Band at Hazel Green Academy, in Kentucky.

Right: An Indian father visits his son who lives at our Yakima Indian Christian Mission at White Swan, Washington.



ne Missions

THIS light glows at Hazel Green Academy in the mountains of Kentucky, and at Livingston Academy in Tennessee where boys and girls go to school.

It shines at Jarvis Christian College in Texas and at Southern Christian Institute in Mississippi where we have schools for Negro youth.

ITS light beams in the coke regions of Pennsylvania, among the French-Acadians of southern Louisiana, in Texas where we have an institute and churches for the Mexican-Americans.

It shines for the Japanese-Americans in California, the Yakima Indians in Washington, for the many congregations in the United States and Canada who receive aid for their churches. The light reflected in the pictures on this page is the light of home missions. —*Imogene M. Reddell.*

These of our Japanese Young People's Church were baptized on Easter Day, 1939.

Above: Southern Christian Institute students learn nursery work as they beautify their campus at Edwards, Mississippi.

Below: Juniors of our Mather church in the coke regions of Pennsylvania.

Left: One of our French preachers baptizes a convert in Big Lake, in Southern Louisiana.

One Minute

A minute is only one of those 1,440 minutes that compose a day of twenty-four hours, and one of the 525,600 that compose a year. Its span is not very long. You can sit quietly for the sixty seconds that make up its life and before you know it, it is gone. Yet life is made up of minutes. Much can happen while the clock ticks off those brief sixty seconds. A child may be born, a life saved, a soul redeemed.

Minutes are inches in the measurement of time. One may stop the clock but one cannot stop the relentless march of the minutes of life. It takes 1,440 of them to make up the twenty-four hours of the day, no more, no less. Each second of each minute, each minute of each hour takes its full measure of time and is gone.

Life is made up of minutes, hours and days. What we put into them we, ourselves, must decide. They are here for our use, flowing through our lives with constant presentation of opportunity for use or waste. It is rather frightening as we look at the clock and see the careless way in which our lives are methodically ticked off. How often have we heard someone call in vain for time that has gone, and how often have we wished we could add to our few minutes of life.

There are ways in which we may add these minutes to our lives and that is through the fellowship of sharing. Our brotherhood is a great fellowship reaching around the world. This fellowship has been made possible because consecrated Christian people have wanted to add happiness in their own lives and to the lives of others. To look at the use of time that this sharing has provided is of inspiring interest and challenge.

LET us take a single minute of our day and follow it around the earth to see what use is made of it through our fellowship:

A bell rings, and out of the doors of the home mission schools pour hundreds of boys and girls.

A home mission pastor kneels in prayer beside the bed of one of his people, praying for health, comfort and release from pain and suffering.

A little Japanese boy trudges his way to the Christian kindergarten.

A Mexican girl's labor is lightened in a dingy building where she is employed at a pitiful wage by the thought of the young people's meeting tonight in the mission church.

An aged minister gratefully opens a letter containing his monthly ministerial relief check.

A church board meets with a representative of church extension to plan to save their church building.

A state missionary secretary holds conference with a church in deep trouble.

A director of religious education confers with his state leaders on the program of Christian education for the state.

A secretary of missionary organizations gathers her group of missionary leaders together for an inspirational study of the missionary work of the church.

A president of one of our colleges talks with a student of his about his life work.

A great leader of our church confers with leaders of other communions concerning plans for greater unity of purpose and program.

The president of the International Convention addresses a state meeting on the plans and purpose of our next International Convention gathering.

Printing presses are busy providing helpful materials for the church's educational and missionary program.

Workers all over the United States are busy at their tasks, hurrying on their errands of mercy. Hundreds of them are at work in this minute. Yes, the minute is crammed full of service, and this service is made possible through the fellowship of sharing.

IN the Philippine Islands in a little church on the mountain, a missionary patiently leads his native colleagues out into a new vision of the possibilities of their task.

In Japan, missionaries and national Christian leaders confer about their difficult situation as they endeavor to present Christ to a military nation absorbed in a world of aggression.

In China, a weary doctor straightens his tired back from leaning over the beds of his countless patients, and his eyes anxiously seek for more room for those waiting patiently for admission.

In India a missionary addresses a crowd of Satnami who listen eagerly to the message of life, and he is wishing that the church at home could see the opportunity for Kingdom advance that is before him.

In Africa a missionary relaxes in a canoe, watching the rhythmic swing of his native paddlers as they slowly make their way up the river, wondering as he does what he will say to the native chief in the village where he will next stop, who has asked repeatedly for a teacher.

In Argentina a new church is being built that will place our people in a new position of service and leadership.

In Paraguay hundreds of boys and girls are being brought into contact with Christian men and women who live and preach through their lives a living Christ.

In Puerto Rico and Jamaica little churches will be open tonight, giving vision and love to poverty stricken people who have no other way for fullness of life.

And in Mexico in the Social Center in this minute, boys and girls are discovering that religion is life, not an opiate.

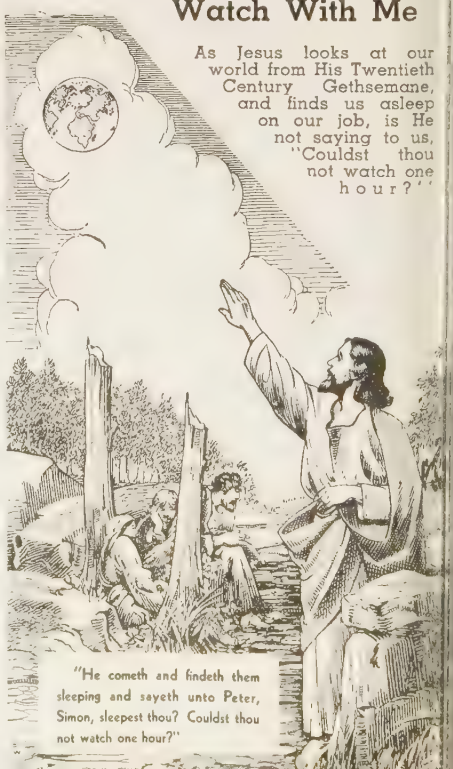
THIS is the story of a minute told briefly, but full of the vitality of life. This minute is concerned with thousands upon thousands of people. Their activity and work is dependent upon our willingness to share. This work is going on constantly. Every minute of the twenty-four hours somewhere about this earth of ours, someone of our brotherhood is engaged in Christian service.

This work is carried on by the voluntary contribution of our people through their church and its organizations. To carry this tremendous load it takes $2.00 for each minute of the 525,600 that make up our year. Like the relentless march of time, the cost of maintaining this work is equally relentless. Two dollars must be provided for each and every minute. The work must go on. It cannot wait for us to make up our minds to do something next week or next year. The $2.00 must be provided now. Salaries must be paid, medicine secured, books purchased, supplies bought, missionaries sent, for these organizations cannot say: "We will just not do anything this month." The work must be done, despite war, bad weather, sickness, disaster, or the indifference of those of us who constitute the church here at home. The time is so short, the need is so great, the message of our Christ is so imperative.

Within a fellowship the size and strength of our brotherhood, this task should not be impossible. There is a call for us to watch with Christ, to be minute-men, to provide time for these workers and enterprises of the Kingdom of God. In this way we can add time to our lives. Think of it! For $2.00 we can support this entire work for one minute. We can preach the unsearchable riches of the Kingdom of God. We can heal the sick. We can teach the word of God. And we can serve in Christian love our brothers and sisters around the earth. We can join in this fellowship of the Kingdom, becoming minute-men who find new vitality and meaning in every minute of time entrusted to us by God.

Watch With Me

As Jesus looks at our world from His Twentieth Century Gethsemane, and finds us asleep on our job, is He not saying to us, "Couldst thou not watch one hour?"



"He cometh and findeth them sleeping and sayeth unto Peter, Simon, sleepest thou? Couldst thou not watch one hour?"

Homes of Chinese Christians

By MIRIAM H. BURCH*

IN a single issue of the National Christian Council Bulletin (four mimeographed pages) are letters and telegrams from nine widely separated localities in China, stressing the *urgent need* for food, warm clothing, and bedding. Typical expressions, selected at random, are: "We have . . . nearly 40,000 . . . some able to earn a meagre income, but partly dependent on us . . . the others, refugees who are dependent on us for their maintenance."—"Need $200,000 to meet urgent requests for relief."—"Conditions are likely to be even worse this year than last."—"The rice crop is far below par. It is pitiful indeed. Rice is now $18 and $19 (Chinese) per picul, where it is ordinarily $6 or $8."

But these are more or less general statements. They hardly present a concrete, vivid picture of the need. After making some calls on church members and enquirers of the Drum Tower Church, Nanking, I am burdened to let our friends know under what unbelievable conditions some of our Chinese Christians are living.

Since the exodus from Nanking, when most of the former members went to other places, the new group in the church is largely made up of people from the North who came to Nanking in past years because of floods and famines and were too poor to leave Nanking when the Japanese came, so they went into refugee camps and their few poor belongings were lost to looters. When people began to return to their homes, these people had nothing to return to. One family, a little better off, with a piece of land on a hillside, rented out small pieces of their land at one dollar Chinese currency per month. On these tiny plots the people gathered bits of wood, straw mats, old rusty tin roofing, doors and windows from ruined houses and patched together shacks such as we would think were poor even for animals in U. S. A.

I will tell of only a few of the homes we saw.

One widow with two boys of sixteen and twelve years lives in a broken down room no more than 7 by 10 feet. There is no window except a hole on one end in the mats. The furnishings consist of two beds made of three planks each, set up on a broken chair seat and a pile of bricks at each end. A dirty piece of cloth forms the mattress on each bed. One quilt with a ragged cover is all the covering for one, and a heap of old rags for the other. Besides this there are two very old tables and a few coarse bowls and chopsticks of bamboo. There are no chairs, but there may be a bench on which the sick mother, just out of the hospital, is

sitting. The cooking is done in a Chinese iron pot set in a stove-hole made of bricks under a mat outside the house. While we were there the twelve-year-old spent all his time trying to smash a piece of bamboo for the fire with a piece of brick, as they have no hatchet. The fire was of wisps of grass the boy had gathered on the hillside. The food in the pot was a gruel of a little rice, beans and a small bit of greens. They are trying to raise a pig to sell and they pay ten cents a day for food for it. I suppose it sleeps in the room with them as there was no other place for it; it is their most precious possession, for it means several dollars in money when large enough, and would soon be stolen if they did not watch it every minute. The sixteen-year-old is the wage earner. He sometimes makes forty cents (about four cents U. S.) per day working for the Japanese, and that is all they have.

The second family of mother, father (a coolie) and a three-year-old girl have put their few pitiful belongings in the ruins of a foreign house from which all windows, doors, floors, etc., have been removed. There are large holes in the brick walls. The only possible way for them to get off the mud in the basement is to lay a rough floor of fallen bricks about ten feet square. What will they do when the winter winds and storms come? They pawned the few winter clothes they had before the hot weather, as most Chinese do. For all the warmer things they received five dollars which has long since been eaten up, and they must provide eight dollars in order to get them back; and if that is not done within a certain time the clothes will be sold. Not one cent have they been able to save towards this. The woman showed us a basket with about a quart measure of rice in the bottom for which she had just paid thirty cents. This she said was only enough for two meals for the hard-working man and the other two, and he is able to earn about forty cents (Chinese money) some of the time, but is often without work. They have planted some greens in the yard, and he sells these for four coppers a pound. (Three coppers make one cent Chinese.)

The next home is in another ruined building with large open space inside because all the inner partitions are out. In this three families cook together in one section. To insure a slight bit of privacy they have made a cubicle of mats, just enough to contain a bed (also of planks on piles of brick). The men are ricksha pullers and have to pay thirty-five cents a day for the rickshas they pull. What they earn over that amount is theirs. This living is very uncertain, and sometimes after being out all day they have not even the thirty-five cents.

In none of these homes is there a mirror, a toothbrush, a piece of soap, a clean towel, any sort of facility for bathing; not even a drawer of any kind in which things could be put away, nor a hook or nail to hang anything on.

One more, the tinest low shack of all, (into which we could not go, it was so small) has a bed of four boards in one end and a table, nothing more. There are five children. The little ones are put to bed on the bed and when they are asleep they are laid on the mud floor in a nest of rags. Then the father, mother and the rest sleep on the bed under one cover with just a piece of cloth between their poor undernourished bodies and the boards. They never have a piece of fruit to eat, seldom a bit of meat, just a steady diet of gruel with greens; no milk for the children, no sweets and often not enough of what

(*Continued on page 44*)

Home of Refugee Family of China

* Mr. and Mrs. Burch are missionaries in China.

The Plight of the Sharecropper

By MARK A. DAWBER*

AMONG the disadvantaged classes in America the sharecropper is on the lowest rung of the economic ladder. There are many groups in rural society that come within the realm of the disadvantaged. These are well defined in a recent report by the Department of Agriculture, "Disadvantaged classes in American agriculture." It is well to keep in mind the general situation and then remember that the sharecropper is the most unfortunate of all.

The following brief summary of the outstanding facts in this report reflects the status of the sharecroppers.

"In 1929 over one-fourth of the farms in this nation produced less than $900 worth of products each, including the products of the farm used by the family. Nearly one-half produced less than $1,000 worth of products."

"There are more than a half million farms in the United States on land that is so poor that it will literally starve the families living on it if they continue to try to make a living by farming."

There are 240 counties in the United States in which the factors that produced the disadvantaged classes in rural life are the governing factors. Conditions of abject poverty exist in all these counties. In his *Tenant Farmer*, Erskine Caldwell has described the sharecropper as he alone is qualified to do, having been born and reared under these conditions and having worked as a cotton picker. Let him speak:

"The real sufferer in the cotton states is the former sharecropper. Sharecropping, once the backbone of the South's agricultural empire, is rapidly giving way to an even more vicious system of labor extraction. The new style is driving the sharecropper away from the fertile land, away from schools for his children, away from contact with civilization. . . . These are the unknown people of today. These are the people who hide their nakedness behind trees when a stranger wanders off the main traveled roads. Here are the deformed, starved, and diseased children born since 1929. There is hunger in their eyes as well as in their bellies. They grasp for a word of hope. They plead for a word of advice. They have no friend or leader to help them."

Sharecroppers with Nothing to Share

Fourteen miles southeast of Poplar Bluff in Butler County, Missouri, is a sharecropper camp of about one hundred families. The families range in size from three to eleven. Eighty-six are Negro and about twenty white. They are the evicted sharecroppers of "Swamp East Missouri" and nearby counties, who last winter and early spring staged a sit-down demonstration along state highway 61.

They are now living temporarily at least in this ninety-six acre camp which, in spite of its terrific limitations, is their own and which has been made possible by a group of crusading women in St. Louis.

On this small tract of timber land where the soil is only about two inches in depth and where it is impossible to raise any food, these five hundred Negro and white sharecroppers are trying to eke out an existence in occasional day labor or cotton picking; but inasmuch as they are removed many miles from either opportunity, it is a most precarious existence. They do not have enough land to raise their own vegetables, even if this land would produce them. The only thing it has ever raised is scrub oak and this is rapidly being demolished to build the cabins and to provide fires. By next spring there will not be a tree left.

Conditions for the children and youth are almost as bad as anything could be. There are about 125 children of grade school age and 3 of high school age. There is no school available for the grades. These children came from another county, so Butler County has no responsibility. Moreover, it has no funds with which to erect a building for them. The school board would help them with teachers if a building were available. Try to picture the plight of these youngsters, 125 of them coming from families of four to eleven, each family living in a single tent or cabin, with nowhere else to go. Imagine, if you can, what this must inevitably mean in terms of ignorance, indolence, immorality and degraded living.

When it comes to the question of sanitation and health, of course it goes without saying that there is nothing whatever to provide for, or protect, the minimum of these things.

Owen H. Whitfield, who is looked upon as the leader of this group, is a dynamic man in his early forties. As a sharecropper himself he suffered with his group when the evictions took place in January, 1939. He is concerned to get reasonable economic justice and adequate living conditions for his people. Mr. Whitfield and his wife and family of ten children found security in the LaForge project. Here he received the first glimpse of the way out for his people. When I asked him what he would like to see done for the 500 people in Swamp East Missouri camp he promptly replied, "I'd like to see them put back upon the land on a government project like LaForge."

Mr. Whitfield is not now in the LaForge project because he saw the needs of those who were on the outside. Let him tell his story in his own inimitable way: "If'n I were in the Garden of Eden an' I heard a lil baby cryin' on the other side of the door, I couldn't be happy less'n I got that baby in, too." And so, when 2,000 sharecroppers sat down along the state highway last January, he left his home to lead his people and to "show the country the condition they's in." Besides being the preacher of the group, he is district president of the union.

Mr. Whitfield, at a brief service he held for his people, closed with a prayer that God would help them in their struggle to live as American citizens should live. He prayed that the American people should learn the true condition of these folk and help them. At the conclusion of the service the sharecroppers sang their song, "O, Freedom." "Befo' I'll be a slave, I'll be buried in my grave."

I sat for some time in the cabin of Walter Johnson, the camp leader, and heard the story of the conditions that led to the evictions. Many factors, of course, enter into the situation. The planter is not always and only to blame. He, too, is the victim of economic conditions that are desperate. In many cases his land is in the hands of insurance companies who are ready to foreclose. In other cases the planter can get along with fewer hands because of the use of machinery. Yet again some planters find it convenient to get rid of their croppers before the year

Many of the families live in rag tents, which is worse than the shack in which this sharecropper and his family live, and this family certainly needs a new home.

* Mr. Dawber is Secretary of the Home Missions Councils, New York City.

is up so that they will not be required to share with them the government allowance for crop restriction and soil conservation. Mr. Johnson pointed to a table on which were piled some three hundred letters from other Negro sharecroppers who had received eviction notices and who were inquiring as to the possible chances of taking refuge in the camp with the rest of them.

Sharecroppers with Something to Share

The question which has doubtless been in the minds of those who have read this statement so far is "What is to become of these people?" Well, fortunately I am able to give the answer, provided that enough people will become interested to bring pressure upon those who have the authority to do something. Immediately following my visit to Butler County I journeyed to the LaForge project, about seventy miles distant. Here Uncle Sam is doing a superb job with a similar group of sharecroppers.

The LaForge project is one of many such experiments in the rehabilitation of rural people. It is a self-liquidating project under the Farm Security Administration. It consists of 100 sharecropper families, white and Negro. They were the people who were already located in this land as former sharecroppers under the old planter system, and who would have gone on relief if the Government had not taken over the land and established the project. The Government bought out the landowners; some 5700 acres of land were involved. It has built new homes to take the place of the old dilapidated cabins; it has furnished tools and other equipment. The land is farmed cooperatively under fine supervision, and the sharecroppers are becoming homesteaders on a long-time payment plan.

The men are taught the best in farm practice; crop rotation and soil conservation are basic factors in the farm program. The women are taught home making, and how to preserve the vegetables and fruit to carry them through the winter. At the beginning of the summer season after the first year's experience, most of these families had enough food left to feed them through another winter. This was a new experience for these people.

The people in the LaForge project are enthusiastic about the experiment and they may well be. In less than two years, they have been able to pay back to the Government about $75,000 on an outlay of approximately $800,000. For the present these people are operating on a year-to-year lease, with the privilege of applying all their rental payments on the purchase price if a contract is signed to buy the place.

Expressions of hope and gratitude abound on every hand. Carl Pickett, the president of the cooperative association, who is farming one of the tracts, says, "This means a new day for us. While none of us expects to get rich, we do have a chance to make a better living, pay our debts, have something left to buy our homes and become self-supporting, self-respecting people. That's more than you could hope for under the old sharecropper system."

Let it be said again, there are honest landowners in this section of the country who are concerned as to the future of the sharecroppers. But they are also being hard pressed. No new mansions are going up to replace those that are rapidly falling into disrepair. Floods, soil depletion and a fluctuating market are wrecking the accumulations of wealth in the region. The farm workers have never enjoyed wealth, so that they do not feel the poverty as much as some of the landowners' families. Charity of private individuals is almost futile in this situation, and the rantings of demagogues and politicians can only create cleavage. What is now needed is mutual understanding and cooperation. The LaForge project is an experiment of this kind. It is much more than a matter of economic determinism; it is a question of human understanding and social engineering in which spiritual values are of great importance. In any case this is an attempt to give sharecroppers something to share and to furnish an experience on which the nation can build toward a better future, not for this group alone but for all.

One of the factors now affecting the sharecropper and tenant farmer is a new land boom. Southeast Missouri is passing through an experience of this boom and the result is a threat of sharecropper roadside demonstrations, such as took place a year ago in this region. The situation became so serious that Governor Lloyd C. Stark called a conference during the first week of January to try to deal with the problem before it got out of hand. In this conference it was reported that about 1500 families had received eviction notices and that, of these, 1,000 had no place to which to go.

A year ago when 500 evicted sharecroppers camped on the roadside, they blamed the increased use of machinery for the loss of their tenure; this year both sharecroppers and landowners blame the widespread sale of Southeast Missouri land by mortgage holders.

There is a better feeling existing between the sharecropper and the landowner today than that which existed a year ago. A year ago they were at cross purposes and a bitter feeling existed; today representatives of the Southern Tenant Farmers Union and the landowners seek a solution together.

State and federal officials sat in a Governor's conference with the landowners and the sharecroppers. As a start on the problem, Governor Stark urged on land operators that eviction proceedings be delayed, and that no hasty action be forced while plans were being made to solve the problem. A set of recommendations drawn up by a committee was adopted with the endorsement of the Governor. They called for federal, state and county officials to aid, asked that the State Employment Service register tenants and sharecroppers unable to find locations for the coming year, that landowners list such tracts as are available for rent or lease, and that the Farm Security Administration expand its standard rehabilitation loan program, and endeavor to work out with the land owners a program of approximately 500 homes on units of from five to ten acres for dispossessed croppers and tenants.

The plight of the sharecropper comes with a new challenge to our imagination and our conscience. To the church, always the call of the underprivileged comes with searching appeal. It is the call for sympathetic insight and understanding. It is a call to Christian statesmanship to do something constructive and courageous.

The Home Missions Council and the Council of Women for Home Missions have accepted this challenge and are planning to make available among the sharecropper groups several leaders to render a religious and social ministry. The LaForge project in Missouri, another county project in Alabama, and one in Georgia have been approved and only await the funds necessary to go forward.

How much brighter the future must look for this family which has moved into a newly completed home built by the Government for the LaForge homestead project.

WORLD CALL

Rural Life Sunday Observance

By THOMAS ALFRED TRIPP*

RURAL Life Sunday will be April 28, 1940. The annual observance of this day is for the purpose of taking recognition of the spiritual forces in rural life.

In a modern industrial society the values of rural life are easily obscured and neglected. Farming is still a way of good life for many families. It could and must be made so for millions of others who are now among the underprivileged in the countryside.

For the church in the changing rural culture much remains to be done. The rural church is not the failure that some would have us think; nor is it the white hope of the future. Rather, it is very much in the position of the farmer in this industrial order. There is danger that it will be exploited and, then, grudgingly returned to pittance of missionary money —a grant of ecclesiastical AAA payments, so to speak.

And there are those who would plough-under the country church in favor of some "strategic" move with reference to urban or various other factors. To do so would be to forget that it is *good strategy* to work where the masses of people are. Since the rural areas have the high birth rates and the youth to populate the city as well as the country in years to come, the rural church is in a strategic position.

Rural churches should work in close cooperation. They should welcome the cooperation of all rural institutions which seek to revive and maintain the native rural values. Such agencies are concerned with the spiritual values inherent in the proper conservation of the land. They strive to strengthen the rural family and other community forces which contribute to the abundant life. They are interested in the conservation of souls as well as soils. Rural Life Sunday observances can be enriched by inviting 4-H club and other farmers' organizations to share in the services.

Notwithstanding all the difficulties, there are many encouraging features regarding the rural church. Some of the finest young men are deliberately entering the rural ministry as a profession. Every denomination is taking some notice of its town and country problems. They all maintain full-time or part-time departments of rural work. The day has come when the rural church shall receive its full share of attention.

Rural Life Sunday offers an opportunity for all religious and social organizations to unite in the preservation of human values, in the promotion of a service of civic responsibility and in the recognition of the Creator of the Good Earth. All churches, both urban and rural, should observe the occasion in keeping with the best ideals of the Christian community and the countryside. Suggestions for a Rural Life Sunday service may be obtained from the Home Missions Council, 297 Fourth Avenue, New York City.

* Chairman, Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America.

Pension Fund High Points For 1939

THE care and support of its ministry has ever been one of the direct obligations upon the church. "How shall they hear without a preacher? How shall they preach except they be sent?"

The record for 1939 of our own brotherhood through the Pension Fund is most encouraging. The progress is most heartening. The unfinished task is a constant challenge.

In total receipts, it has been the greatest year since 1931. From all sources the amount reached $612,741.52, a gain over 1938 of $97,784.83.

This large gain is partially due to one large will and receipts from churches on their Partial Funding goals. However, there were substantial gains in every phase of the work.

In total assets, the gain is most encouraging. At the close of 1939, these amounted to $2,791,211.24 as against $2,565,536.96 in December 31, 1938, a net gain in total assets of $225,674.28.

In dues received, in the Pension Plan, 1939 was a glorious year. For 1938 they amounted to $260,141.10, in 1939, $282,026.30, a gain of $21,885.20. This upward trend has been steadfast ever since 1934.

Interest income increases also. It went from a total of $111,209.28 in 1938 to $118,260.18 in 1939. This is a gain of $7,050.90. As funds increase, interest income goes up; and this item is a very vital factor in the growth and stability of the Pension Fund.

Interest and dues combined constitute the major item in Pension Fund receipts. Add Pension Plan dues of $282,026.30 to interest income of $118,260.18 and the grand total is $400,286.48. The time is not far off when these two items will reach a half million each year.

In benefits paid, 1939 has been a notable year. Pension Plan benefits alone amount to $124,997.08; and all benefits including 1919 System, Ministerial Relief, Gift Portion of Pensions reached the sum of $201,864.31. That sum, paid to beneficiaries all over the world, in a five-year period, will now exceed a million dollars. This is the end for which the Pension Fund exists.

In Pension Plan Reserves, the solid rock of security upon which it stands, the achievement has been unusually heartening. After all benefits have been paid from these receipts, the first nine years has built reserves of $1,956,998.08. Long before the end of 1940, they will pass the $2,000,000 mark.

Annuities and Wills have been also increased. Such gifts greatly help the aged minister and missionary. They build stronger the foundations of the Fund. They help individuals to channel some of their wealth into the program of the church and the Kingdom.

The Partial Funding program from all sources showed cash receipts in 1939 of $78,405.06. This is a good start. But 1940 must finish the job. It is urgent, immediate, and absolutely needed.

Finally, the church can and does move forward even in times of war and rumors of war. It cares for its own. It keeps to its divinely appointed tasks. It does not allow its institutions, vital to its very life to die. Time marches on. The church marches on. The Pension Fund also marches on.

Brotherhood Dinners

DID you think of us when you were eating your Fellowship Dinners on January 15? No word has yet come from Hofei, but our other stations all report warm fellowship, good programs and very gratifying interest.

At Chuchow the Christian group dined on Chinese noodles; the Kotangchi group celebrated the occasion with a tea as they had just had a dinner together at Christmas. Four tables of ten dined together at Nantung. Wuhu had a Brotherhood Tea.

Mrs. Haskell did not report numbers but she gave voice to the result we hope for from all these meetings: "A realization of our part in the great world church program and individual determinations to strive more earnestly to do the challenging tasks before us."

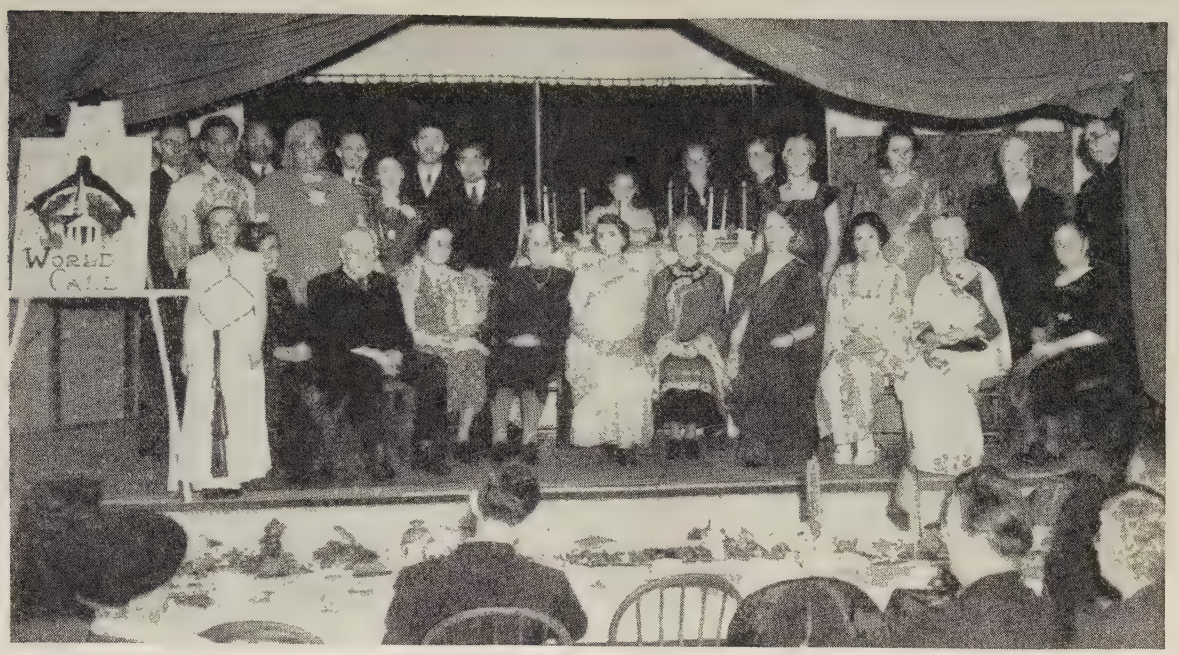
At Nanking Drum Tower, 160 sat down at 20 tables to enjoy a meal provided from Christmas-Cheer-Money from Miss Daisy June Trout and one of Miss Ely's former colleagues at Inglewood, California. At South Gate, Nanking, there was particular joy in the Fellowship Dinner for Miss Mary Kelly, whose spirit still so abundantly resides at South Gate, had sent money to supply this dinner, and 216 were served in the gymnasium. Mrs. Gish reports the occasion as one of the most gratifying ever held at South Gate.

At Shanghai, 40 persons representing all our congregations in China gathered for a dinner and for an informal program. The attendance was reduced by a sudden attack of bad weather on the day of the meeting.

—LOIS ANN ELY.

Nanking, China.

Station UCMS Broadcasting



Missionaries Take Part at World Call Banquet

First Christian Church, Alhambra, California, Ira L. Ketcham, pastor, made the Twenty-First Anniversary Banquet of World Call, February 15, the climax of a series of "International Nights." Long tables were decorated to represent various countries, and missionaries from most of the countries served as host and hostess. It is a rare occasion when so many missionaries, active and retired, are present at one occasion. Reading from left to right—

Front Row: "World Call Page"; Miss Zonetta Vance, India; Dr. W. E. Macklin, China; Miss Agnes Fishback, Paraguay; Miss Edna Dale, Alhambra; Miss Anna B. Cowdrey, India; Mrs. W. E. Macklin, China; Miss Neva Nicholson, India; Mrs. K. Unoura, Japan; Mrs. Bertha Lohr, India; Mrs. Laura Fishback, representing home lands.

Second Row: Casiano Coloma, pastor Filipino Institute, Los Angeles, representing Philippine Islands; Mrs. Zelma Duke, Avalon Church, Los Angeles; Mrs. Ira L. Ketcham, Alhambra; K. Unoura, Japanese Christian Church and Institute, representing Japan; Mrs. Stanley Weaver, Africa; Miss Grace Leacock, Filipino Institute; Mrs. J. L. Mills, mother of Raymond Mills, Paraguay; J. F. Faust, Alhambra, representing Puerto Rico.

Third Row: Gerald Arnett, Alhambra, representing Jamaica; Dr. Baxter C. Duke, pastor Avalon Church; Leslie Dean, Alhambra, representing Mexico; Stanley Weaver, Africa; Mrs. O. P. Daniels, Alhambra; Mrs. Edna Russell, Alhambra, World Call Chairman; Miss Allena Grafton, State Secretary of Missionary Organizations-Education.

THE party of four missionaries to Africa, Mr. and Mrs. E. A. Johnston, Mrs. Lillie B. Hedges and Miss Goldie Ruth Wells, finally sailed from New York on February 17 at five o'clock, en route to Dakar, French West Africa. There they will await a boat going to Matadi, Belgian Congo. Dr. and Mrs. Hopkins, Mrs. Myrta Ross and Alexander Paul accompanied the party to the boat in New York. A cable was sent to Africa, and messages to their friends and relatives in this country. These people have been waiting since last summer to return to their chosen field of service. A message from Dakar and one from Matadi announcing their safe arrival will be welcomed.

The Tom Hill family of India were with the Fongers in Manila more than two weeks of January, en route to the United States for furlough. The S. S. President Taft on which they were to sail, had been delayed, thus extending the visit in Manila. The Hills arrived in San Francisco on March 2.

Carolyn Potee, daughter of Mr. and Mrs. Kenneth Potee, missionaries to India, made the Honor Roll for the first semester at the girls' school in Midway, Kentucky, where she is a senior. Congratulations, Carolyn!

February first, J. Frank Green celebrated with the Disciples of Christ in Michigan, the thirtieth anniversary of his acceptance of the position of state secretary. When Mr. Green graduated from Bethany College in 1902, he came to the Franklin Street Church in Grand Rapids for his first pastorate. At that time he was associated closely with S. P. Arthur, pastor of what is now Central Church, Grand Rapids, who later became the state secretary for Michigan.

From the Grand Rapids pastorate Mr. Green went to the Columbia Avenue Church of Rochester, N. Y. When Mr. Arthur resigned the position of state secretary to become city evangelist for Detroit under the direction of C. J. Tanner, and old Central Church, the Michigan Disciples called J. Frank Green back to the state as his successor. In that position he has served ever since.

In these thirty years he has seen and assisted in the laying of the foundation for numerous churches which have become outstanding. To few men has it been given to serve the Disciples of Christ of an entire state through as long a period as that which measures Mr. Green's years in the secretaryship. No state secretary could know his field more intimately, love it more persistently, or serve it more faithfully. In turn, J. Frank Green has of course been the recipient of the confidence and affection of the people of a state to a degree that is extraordinary.

Southern Christian Institute has lost through retirement one of the brotherhood's longest serving missionaries in the person of T. B. Frost, who began his service on December 1, 1911. Mr. Frost probably knows as much, if not more, about gardens than any of the men connected with our agricultural mission service. He plans to gain more experience on his own farm near Jarvis, in Hawkins, Texas.

Mrs. John Newman, wife of the home missions pastor in the French Mission Field in Louisiana, is recuperating from a critical operation. We are wishing for her a rapid recovery.

Notes from Our Colleges

Phillips University
Enid, Oklahoma

ON February 22, the religious organizations of Phillips University, the department of history, the College of the Bible, cooperated in a special assembly program in honor of students who had reached the age of twenty-one. These students were given a charge of responsibility to uphold the ideals of citizenship subscribed to by the church and by our Government, and each took a pledge of good citizenship. President Eugene S. Briggs, in addressing the students, said in part, "The whole idea behind citizenship today is to stress the responsibility which comes with the privilege of voting. If the American Christian college is to fulfill its complete purpose, the citizens of tomorrow that come under its influence must have a Christian philosophy and a Christian responsibility."

The 19th annual Leadership Training School opened at Phillips University on February 2. The school was held in cooperation with the Enid Council of Churches and was held in the University Administration Building.

Announcement has been made that the following persons will appear before the student body and friends of the university during the second semester: Lynn Rohrbough, Sherwood Eddy, Helen Jepson, and Nino Martini.

Plans are going ahead for the second annual Rocky Mountain Graduate School, held by the College of the Bible of Phillips University on July 23 to August 16 at Association Camp, Colorado. In addition to the regular members of the faculty, Dr. R. H. Miller of the National City Church and President John Timothy Stone of the Presbyterian Theological Seminary of Chicago, will offer lectures.

Bible College of Missouri
Columbia, Missouri

On June 1, 1940, Dean Carl Agee will complete ten years with the Bible College of Missouri. For five years he has served as Dean of the Institution. During these five years the enrollment of students has increased from 209 to 515, which latter number includes ten per cent of the total enrollment of the University of Missouri. The college announces the receipt of a $5,000 trust fund, a bequest from Mrs. Lizzie B. Morris.

Chapman College
Los Angeles, California

Paul J. McKusick, assistant supervisor of probation work of the State Department of Social Welfare of California, has recently announced that so far as he is able to discover, Chapman College is one of only three institutions in the state offering definite training for service in the probation field. It is interesting to note that each year a large percent of the graduates of Chapman College go into some type of social welfare work. Although already strong in this field, the college is progressively increasing the offerings of this department.

Indiana School of Religion
Bloomington, Indiana

Dean J. C. Todd has been lecturing to a student group at the First Christian Church on Sunday morning on "What Christians Believe." The lectures are followed in the evening by group discussions among the students.

Through special gifts the school has been able to add a large area of ground just south of its present holding. In addition to that, since the first of November, the school has received in excess of $10,000 in gifts which has been used to retire indebtedness and carry forward the program of the institution. The Indiana Council on Religion and Higher Education will have its next meeting the latter part of April, devoting its time to the discussion of the relationship of students to religion, courses in religion, the relation of religion to Western civilization, and the objectives of the church related college. Dean Todd is executive secretary of the Council.

Annual Meeting of the Board of Higher Education

Indianapolis, Indiana

Professor Clark G. Kuebler of the faculty of Northwestern University will be the speaker of the first session of the annual meeting of the Board of Higher Education Monday, April 1, at 7:30 P. M. Professor Kuebler was educated in the United States and in Munich, and has spent many years in Europe, both as a student and as a teacher.

This session is open to all who care to come, and it is hoped that many will have the opportunity and share the privilege of hearing Professor Kuebler's message.

Lynchburg College
Lynchburg, Virginia

Lynchburg College will be joint host with Randolph-Macon Woman's College to the Virginia Academy of Science when it meets in Lynchburg on May 2 to 4. Professor Ruskin S. Freer, Professor of Biology of Lynchburg College, is president of the Academy and editor-in-chief of the Journal.

Doyle Mullen, Hornell Hart, and Francis Henson were the principal speakers during Religious Emphasis Week on the campus of Lynchburg College, February 11-15. Personal problems of students dealing with morals and religion, personality problems, and religion in the social order were the general themes for the week.

Bethany College
Bethany, West Virginia

Bethany College celebrated home-coming this year in conjunction with "Charter Day," beginning Friday, March 1, and concluding Sunday, March 3. Of especial interest was an historic revue, "Bethany Through the Hundred Years," presented Saturday afternoon. This revue was planned and staged by faculty members and students.

Miss Catherine Van Buren, noted Negro soprano, gave a recital on the campus of Bethany College as one of a series of numbers presented by the college lecture course. The next number in the series was the Continental Gipsies, an instrumental group, appearing in the college on March 13.

Butler University
Indianapolis, Indiana

The College of Religion of Butler University announces that under the sponsorship of the Caleb Davies' Benevolent Trust of Detroit, Michigan, a prize of $100 will be given to the student writing the best sermon. The sermons are to be written on the gospel as we find it in First Corinthians, 15:1-4, and the prize money will be divided into six awards, ranging from fifty dollars to five dollars.

Dr. Northcote Deck, an outstanding leader and missionary in the ministry in Canada, recently gave a series of lectures before the students of the College of Religion. Butler University announces the creation of the Department of Physiology and Health under the direction of Henry G. Nester, member of the faculty and president of the Indiana Student Health Association.

President and Mrs. D. S. Robinson were entertained recently by members of the Chicago-Butler Alumni Club at the winter meeting of that organization. Mrs. Egil Krogh is president of the club.

Students of the University Department of Journalism have been assigned to various county and weekly newspapers in this area for a period of several weeks to receive practical experience in editing and publishing papers.

Disciples Divinity House
University of Chicago

The University of Chicago has maintained a summer quarter on a par with the other quarters of the year. It is no a "summer school" in the popular sense but is of the same grade and with the same teaching force as the other quarters of the year. Many Disciple ministers who are college graduates are finding it of advantage to spend part or all of their

vacation in the Disciples House. Regular courses are available in the Divinity School, and the contacts between the men living in the House have proved very valuable. A number of men come year after year and may accumulate credits toward an advanced degree. The expenses are moderate. The summer quarter extends from June 19 to August 23, and consists of two terms dividing on July 19. Students may enroll for either or both terms. For further information address Dean Edward Scribner Ames, The Disciples Divinity House of the University of Chicago.

Applications for scholarships in the Disciples Divinity House of the University of Chicago for the year 1940-1941 are now being received. These scholarships yield a stipend of fifty dollars per month. Young, unmarried men of high college standing and personality are given preference. Applications should be made to Dean Edward Scribner Ames, 1156 East 57th Street, Chicago.

Hiram College
Hiram, Ohio

President Kenneth I. Brown, speaking before the members of the College Class at Hiram College recently on his philosophy of life, listed six factors he considered most important. They included the following:

"I believe that behind life there is purpose and planning and intelligence.

"I believe that at the heart of life there is a divine counterpart of human love. Through the ages men have called it God.

"I believe also that man has a vast capacity to develop into that which he may desire to become.

"I believe that the essential spirit of man, call it intelligent consciousness of soul, continues somewhere, somehow, always.

"I believe that one finds the maximum satisfactions of life in the enjoyment of the unpriced things of life—children, animals, nature, little acts of kindness, friendships—rather than in the labeled experiences of success.

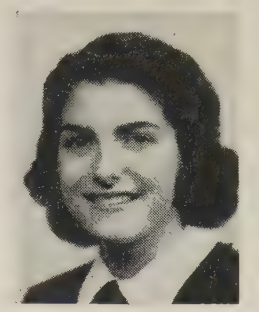
"I believe that to us human beings of limited abilities and astigmatic vision is given by Almighty God the opportunity of building a world of greater justice and truth and happiness, a world, classless and warless, for the generations to come."

The program for Passion Week opened March 18, with a convocation service in Hayden auditorium. Wednesday evening special church services were held with Fred Helfer, pastor of the Hiram Church, assisting. T. Z. Koo, outstanding Chinese leader, spoke in the auditorium the following evening. On Friday, a half hour service of music was held in Drury Hall at noon, and that evening the a cappella choir presented "The Seven Last Words."

Williams Wood College
Fulton, Missouri

One hundred years of continuous service in one community in the field of education was represented in a birthday celebration early in February of Miss Fannie Willis Booth, alumnae hostess at William Woods College in Fulton, Missouri, where she has served for fifty years as a faculty and staff member. Dr. Daniel S. Gage, professor of Philosophy and the Bible at Westminster College, also located in Fulton, and who by interesting coincidence began his teaching career there the same year Miss Booth came to William Woods, made a personal call to congratulate her on her birthday. Both have taught Bible in their institutions. William Woods College is affiliated with the Christian Church and Westminster is supported by the Presbyterian Church.

Miss Booth joined the staff of William Woods the day the institution opened its doors in 1890. During her long and distinguished career she has served as dean of women, acting president, teacher, librarian and alumnae hostess.



Miss Betty Mullins
William Woods College

Miss Betty Mullins, a senior student at William Woods College and the daughter of Mr. and Mrs. R. P. Mullins, longtime members of the Christian Church of Greencastle, Indiana, placed second in the intercollegiate playwriting contest held recently at the State Teachers College in Cape Girardeau, Missouri. The contest which is highly competitive is open to contestants in thirty-five states. This year the number of entries submitted was unusually heavy.

Miss Mullins' prize winning play is entitled, "Charred Earth." It will be presented this spring at the annual folk play festival in Cape Girardeau, and on the campus of William Woods College.

Texas Christian University
Fort Worth, Texas

Texas Christian announces the addition to its staff of three new faculty members and an assistant librarian. J. E. Evans, Ph.D. Rice Institute, and C. H. Richards, Jr., M.A. Duke University, have been added in the field of Physics and Economics respectively. Duke Payne, minister of the First Christian Church of Corsicana, Texas, was elected head of the 1941 Texas Ministers' Institute when that party met recently at Brite College of the Bible. Dean Colby D. Hall will continue as program chairman.

Texas Christian University has the largest enrollment it has had in twelve years, with over 1200 day students and 500 in the evening college.

A gift of more than 2500 books and periodicals has been received and dedicated and comes from the late Rev. James W. Lowber.

Drury School of the Bible
Springfield, Missouri

Drury College is in the midst of preparation for the annual homecoming. A vesper service in Stone Chapel is one of the high points for returning alumni.

Students from Drury College are serving forty churches in the Springfield area. Fifteen of these are churches of the Disciples of Christ. Three of the students are preaching each Sunday at the same church. Bob Thomas is at Walnut Street in Springfield; Paul Downs at Republic, and Fred Barber at St. James. Wayne Selsor, Bill Reese and Clark Thompson are preaching for quarter-time churches.

Both the Y.M.C.A. and Y.W.C.A. are having a variety of interesting programs. Speakers have addressed the two groups separately. A plan has been started for joint-supper meetings once a month.

Misses Harriett Kruger and Jane Renard, students in a Butler University home economics department, are typical of thousands of coeds learning the art of cooking in colleges and universities throughout the nation. Cooking food, retaining its healthful properties, and buying economically are all parts of the home economics course at Butler. Sewing and other household arts are taken up in another section of the home economics work.

Forty Years in the Congo Mission

By MISS EDNA POOLE*

These forty years have been in the fellowship of 101 missionaries.
The first decade brought 24 missionaries to Congo.
The second decade brought 25 missionaries to Congo.
The third decade, 39 missionaries.
The fourth decade, 13 missionaries.
Eleven of these hundred have died.
Forty-five are home in other service.
Forty-five are in active service in the Mission.
The church membership is now over fifty thousand.

THUS read the cover page of the program booklet for the "Fortieth Anniversary Conference of the Disciples of Christ Congo Mission," held at Bolenge, September 24-October 1, 1939. Preparations were begun at Bolenge and the Congo Christian Institute months before in anticipation of the up-river guests. On any day of the week before one expected to hear the whistle of the SS. "Oregon" as it arrived bringing the folk from the other stations.

On Tuesday afternoon the whistle was heard, and there was a rush of natives and missionaries to the river bank. As soon as the boat could tie up and the gangplank pulled out, such happy and excited greetings! Here were fellow-missionaries who had not seen each other for two years. Here were missionary children who had been alone on a station, excited in finding playmates. For them play-time at conference is a time looked forward to and remembered long after.

These first arrivals were the Monieka, Wema and Mondombe missionaries. The boat must leave before daylight the next morning to go up the Momboyo River to bring the Lotumbe families. So on Friday there was the thrill of greeting more missionary and native friends. Saturday was "medical examination" day. Sunday, the 24th, the conference officially opened. Dr. Jaggard, who with Mr. and Mrs. Herbert Smith is of the first decade, having served on the field since 1908, gave the morning sermon on the subject, "Memories of our Mission." He closed his address with the exhortation of Paul: looking forward not backward, "steadily pressing on." This set the keynote of the entire conference.

That afternoon a great crowd gathered under the mango trees for a "Musical Thanksgiving Service." It was thrilling to hear the native and missionary choruses. Perhaps the greatest thrill of the afternoon was the singing of the "Glory Song" by the chorus of a hundred voices —"O That Will Be Glory For Me," translated and directed by Mrs. D. A. Byerlee.

The Sunday services closed with the five o'clock vesper service in the auditorium of the I.C.C. class building with Robin Cobble speaking on "Mission Memories."

Monday morning the regular sessions began. The devotional periods each morning were conducted by the various station staffs in turn and were built around the subject of "Prayer." After the devotionals, topical papers were presented for discussion:

The Meaning of Forty Years, by Herbert Smith.
The Gospel in the Forty Years and Its Power Today, H. C. Hobgood.
The Message of Healing and Health, Mission and Government Policies, Drs. Baker and Horton.
What Can Christian Education Mean to Us, Miss Hattie Mitchell.
The Printed Page, 1899-1939 (Work of Press, translations and printing), Mrs. L. A. Hurt.

Each of these papers in its turn provoked earnest and searching discussion of the various phases of our work. And out of each discussion came new plans and emphases for the future.

The hour before noon each day was spent in business session. As is usual, in most business sessions, this had to do mostly with money, or in this case, the "lack" of money. They turned out to be more like "worry" sessions than business sessions!

The Congo River at Bolenge

The afternoons were given to joint sessions with the Native Committee, and were conducted in the native language. This committee is made up of two native leaders from each of the stations. The program consisted of the presentation and discussion of such topics as:

Beginnings of the Congo Church: Nkoko James Bofei (Bolenge), and Herbert Smith, I.C.C.
Growth of the Church: Ntange Timothée (Mondombe), and H. C. Hobgood, Lotumbe.
Strengthening the Church: Njoku Paul (Wema), and L. A. Hurt, Coquilhatville.
The Hope of the Church: Bokenge Daniel (Lotumbe), and Elmer Boyer, Wema.

As in the morning sessions, the material presented introduced the discussion. Following the discussion the native committee brought other problems that had come out of their early morning sessions.

On Wednesday afternoon at the I.C.C. campus was held a historical pageant. Each station had prepared a fifteen minute dramatization depicting some important and characteristic event in its own history: Bolenge, 1899; Lotumbe, 1910; Moneika, 1912; Mondombe, 1920; Wema, 1926; Coquilhatville, 1926; Congo Christian Institute, 1928.

The Grand Music Festival is still a much-talked-of-event. It was held on Friday evening at the church building. It was a long program, over two hours, but varied with many groups taking part. Some of the most popular numbers were: The ladies quartet, the white children's number of "Whispering Hope" sung in Lonkundo, Mrs. Cobble's group of French folk songs, Laura Jane Smith's solo with Myra Byerlee playing the accompaniment, and the native double quartet. One heard some interesting comments from the natives about this program: they had discovered what an encore was—if they applauded long and hard enough, they could get a repetition of the number. Another was, that the men marveled that their wives could sit still two hours, interested in a program of music.

The week ended. Bokomboji Pierre, chairman of the Native Committee, preached the morning sermon on that second Sunday. In the afternoon, group services were held in different parts of the village. The day closed with the vesper service which was in charge of our newest missionary, Ned Roberts.

The 40th Anniversary Conference is History!

What will the story be after the next 40 years?

* Missionary for The United Christian Missionary Society, stationed at Bolenge

Women and World Highways

The Cause and Cure of War Conference

By MARY LEDIARD DOAN*

FOR fifteen years the women of eleven national organizations have been studying the cause and the cure of war. It might seem that not much progress has been made when the statement adopted by the national committee in October of 1939 reads: "For fifteen years the member organizations have been pursuing their search for the cause of war and its cure. Each succeeding year they have witnessed a sharpening of the objective until the 1938 conference on the cause and cure of war arrived at the conviction that whatever the cause, whatever the proposed remedy, there will be no elimination of war itself as an instrument of national policy until all nations unite in a cooperative endeavor to set up permanent machinery whereby the common concerns of national state can be dealt with on an orderly basis of law and justice."

Notice the words, "whatever the cause, whatever the proposed remedy." This is not an admission of defeat, for they have come to a very definite conclusion that all nations must unite in a cooperative endeavor.

The member organizations which met in Washington, January 22-25, are national groups of the American Association of University Women, the General Federation of Women's Clubs, the Committee of Church Women, the Council of Jewish Women, Federation of Business and Professional Women, Women's Conference of American Ethical Union, Home Demonstration Council, League of Women Voters, Women's Christian Temperance Union, Women's Trade Union League, Young Woman's Christian Association. Some 450 women were present, the largest delegations being 81 from the Y.W.C.A. and 72 from the Committee of Church Women.

If we wished to be poetical, we could well say that the flower of American womanhood was represented there. Five hundred women, well educated, refined, devoted women, were there seeking to find ways to build effective peace machinery, to reduce war machinery, and to obtain guaranteed security against war for every nation.

When I attended this conference ten years ago, it was a most stimulating but baffling experience, for the authorities who had been called to guide our thinking were of so many opinions. This year there were also authorities to guide and instruct us, but there seemed little difference of opinion on the fundamental need of the world which is expressed in the statement quoted above: "That all nations unite in a cooperative endeavor." The whole world must come to the idea of cooperation rather than competition or rivalry. Friendliness and trust rather than hate and suspicion must be the basis of all world progress.

The conference adopted for 1940 a program for study and action which, briefly stated, is as follows:

We urge the renewal of reciprocal trade treaties, stopping economic aid to Japan and giving aid to China, mediation in the European war, promotion of inter-American solidarity through cooperation, cooperation in humanitarian efforts to alleviate the sufferings of victims of war and persecution, advocacy of governmental action for financial and economic aid to nations who are victims of aggression, the creation of a national defense commission to integrate foreign and national defense policies, support of the declared provision of the President to keep the United States out of war, cooperation of the United States in international agencies already dealing with international affairs, a national defense policy which is correlated with a constructive foreign policy for peace and which recognizes the economic wastefulness of armaments. As an added and most important item as part of any national defense policy, we urge the maintenance and extension of programs of social and economic justice for the citizens of this country, recognizing that such program can be seriously handicapped by the financial competition of military defense plans.

Running all through the conference, I sensed a spiritual value that pleased me. Some of the groups were distinctly church groups, and, of course, in all of the other groups were many equally interested in religious and spiritual values. I feel sure that our helplessness in the face of such devastating world conditions, and the seeming breakdown of treaties and covenants in international and national life, led us to see the spiritual power which we might have otherwise overlooked.

A careful reading of these points will show what a large field was covered in the thinking of the group. Just what does it mean for church women? How can we fit into this program—note it definitely includes *study* and *action*—and make our influence felt for world peace? I feel that our responsibility as church women is very great. We must lead our own churches and communities into a positive attempt to overcome the futility, wastefulness and wickedness of war.

What Do Ye More Than Others?

This is the theme for the nation-wide May Luncheons to be held in the various communities May 2, 1940, sponsored by the National Committee of Church Women. The Call sent out by the chairman of the committee gives as the purpose of these gatherings "to emphasize a growing sense of church unity, the joy of Christian fellowship, and the power of Christianity in this day of need.

In the light of the suggested theme, "What Do Ye More Than Others?" effort will be made to develop among church women a greater measure of local and national unity in purpose, in program, and in action.

Refugees

A young mother and child from Vienna found when they reached our shores that they would have to remain at Ellis Island while their papers were being questioned. Two weeks they spent there, alone and worried—the husband and father a fugitive in Italy. Finally admitted they were still alone, no one at the pier to meet them, no friends waiting to give them welcome as they landed in a strange land. An Old People's Home in Brooklyn had a vacant bed so they were taken there. For four days they enjoyed this haven, then interested people furnished funds and made the necessary arrangements for them to go to Buffalo. What awaits them there?

This is the story of one family. There are between 14,000,000 and 15,000,000 refugees in our world today. Ten million Chinese have fled to the interior of their country. Two hundred thousand persons have gone from German-occupied Poland to the part under Russian control; 60,000 to 80,000 Poles have fled to Hungary and Rumania and another 20,000 to Lithuania. In Poland 15,000 refugees are now sleeping in fields; 250,000 non-Aryans are still in Germany, about 80,000 in Czechoslovakia, an unknown number in Poland—waiting for places on the quotas of different countries or for funds to permit their entry.

Many future Americans whose papers are in order and who are legally entitled to admittance under immigration quotas

(Continued on page 46)

* Vice-president of The United Christian Missionary Society.

Programs for Adult Organizations

For the Leader of the May Program

Theme for the Year: Christ and the World Community

Cooperation at Home

IT seems to me that we have never had a more delightfully captivating and persistently challenging series of missionary programs than this year fast drawing to its close has brought us. For a year we have been living intimately with the Madras Conference, that marvel of fellowship when for two weeks 471 people of 70 different countries or areas speaking one hundred different languages lived together and talked through this matter of world community and the church's place. But then never having had a Madras Conference, how could we have experienced this deepening of our conception of world community and the oneness of people everywhere! Are you, with me, beginning to regret the close of the year's study? We needn't, of course, begin to grieve just yet for there are still two programs ahead of us in this series. And anyhow, a study like this will surely live on in our attitudes and actions.

"Christ and the World Community" has been our theme. With the May program we find ourselves facing the sixth and last subdivision of the study. We have been thinking in terms of a world community of people, of the church in this world community and of the needs which Christ's church must meet. We come now to a two-session study of "Cooperation in the World Task." With a sense of the greatness of the world task and an awareness of Christian fellowship, we are ready to recognize that only through cooperation can we rightly and worthily accomplish the work that belongs to all Christian people the world around. The monthly themes have considered the implications of the near and far in every program. There has been no division into home and foreign peoples, fields and needs. May and June find us departing from that plan and taking up in May the matter of "Cooperation at Home" and June, "Cooperation Abroad."

We will do well to introduce our May study with some background information similar to what we have just been saying. A glance at the program pages of previous months may be helpful to us in planning this statement which needs to gather up and visualize the year's study, giving to our groups that much desired sense of direction in any study. It is never satisfying to be merely on the way. We like to know where we are going and why.

First, the worship service, though you may prefer to have it come at the close and dismiss the group with a sense of new dedication to a great task. "To build a neighborhood" is the theme, carrying out the year's theme of "Kindled Fires," a theme which also was inspired by a devotional message at the Madras Conference. On another page in this magazine you will find suggestions for this worship service, prepared for us by Mrs. A. C. Brooks.

Cooperation at Home! In this study we will want to deal with the needs and opportunities for cooperative service in our local communities and look for definite ways for cooperative service. We will want to know about cooperative Christian enterprises being carried on in the nation, and the organizations that are set up for the better carrying on of cooperative work. For the planning of the program, and material for its development, we will turn to the *Study Packet* and the May set of leaflets. If you do not have this packet and should care to purchase it even though only two programs remain, it is available for fifty cents. The May leaflets may be had for ten cents.

The "Leader's Leaflet" will be helpful in arranging this program. Note especially the suggestions as to resource material in WORLD CALL dealing with the Madras Conference emphasis on cooperation and unity: October, p. 18 June, pp. 18 to 20; April, p. 6-all in 1939. Read also chapter 16 in the *World Mission of the Church,* the official report of the Madras Conference. And then having laid a strong foundation which gives us a world sweep, we will be ready to concentrate on cooperation at home.

Suppose we start with the leaflet, "That They Might Be One," written by Daisy June Trout whom most of us remember as a leader in our work for many years. More recently she has guided the work of the National Council of Church Women, and is now at home in Southern California. This leaflet used as a talk will present a clear picture of cooperative work and organizations.

Four short leaflets then give us pictures of phases of the cooperative work in which we share: "United Serving in Our Homeland," by W. R. Holder, devotes paragraphs to several of these cooperative enterprises; "Unity in Action," reproduced from an article by Mark A. Dawber in *The Church Woman,* describes the work being done at the government projects; "Parson Tom of Boulder Dam" is a human interest story of the first pastor of the cooperative work there; "Menus and Migrants" gives us a few glimpses of conditions among the migrant laborers. These four short talks may then be followed with a discussion centering around the last leaflet in the set, "Churches in Community Cooperation," written by James A. Crain. That should be a very practical and concrete study. Use in connection with it the questions for discussion as given in the leader's leaflet and on the May page of the *Year Book of Programs.*

Look through this WORLD CALL with this program theme especially in mind and note articles that you may wish to use in the program or recommend for reading after the meeting is over. No program, no matter how crowded with good things, ought to end without specific reference to WORLD CALL articles that will extend the day's study.

This would be a fine month to call attention to that splendid little magazine, *The Church Woman.* One dollar sent to *The Church Woman,* 203 North Wabash, Chicago, Illinois, will bring it to you for a year. It is rich in interesting material for general reading; it overflows with stimulating ideas and suggestions; it has a lot of excellent program material.

May we hope that the May mission study hour will be most helpful to all, and that out of it will grow practical cooperative service in local communities and a larger share in the nation-wide service shared by many Protestant communions.

What Do We Study Next?

Shifting Populations in America,
China on the March—

No we aren't attempting to write modernistic verse though these are poetical lines, picture-building, thought-provoking, heart-stirring. They suggest movement and life. They are next year's study themes, our answer to the above frequently heard query. July to December will be devoted to *Shifting Populations in America,* facing with these shifting groups their tragic situation and need. January to June will find us following *China on the March* through the centuries with special emphasis upon today's conditions and activities. The worship theme, *I Will Build My Church,* is chosen in keeping with the Madras Conference which made the church the central theme in its deliberations.

As usual there will be a small lavender-bound *Year Book of Programs,* a *Study Packet* for July-December, 1940, and one for January-June, 1941, containing program materials and leader's helps. There will be the usual array of WORLD CALL articles, study and reading books. It won't be long now until your president will be receiving a letter regarding the new study and the materials. We hope we aren't fickle, but, loathe as we are to let go of this year's fascinating study, we find ourselves all agog over next year's themes and plans.

—EDITH EBERLE.

Programs for Young People

Theme: Church Bells Round the World

The suggestions on this page deal with missionary materials and study programs for seniors and young people. They are based on the Young People's World Friendship Project, and supplement the suggestions made in the packet, "Church Bells Round the World." This packet is for the use of missionary organizations, Christian Endeavor societies, unified youth groups, schools of missions. Further information regarding missionary education of young people may be secured from the missionary education department, Missions Building, Indianapolis, Indiana.—Rose Wright.

Our French Churches

OUR World Friendship Project includes the work of the French Acadian churches in Louisiana. Elsewhere in this issue of WORLD CALL you will find a fine article about the French field, written by Chester Crow, chairman of the French Field Advisory Committee. Have someone prepare a talk for your meeting based on this article.

Additional notes regarding the French field appear here. They are written by William R. Holder, national director of church maintenance.

* * *

THE French Acadians are now in a period of rapid transition. But the change has not yet progressed far enough to make English-speaking Anglo-American leadership acceptable and effective.

The French Acadian children are attending the public schools in increasing numbers. Until very recent years no schools were accessible to most of them. Then they spoke French, and only English was used in the schools. The lack of proper clothing was the source of constant embarrassment and discomfort. Most of them were in the grip of the Roman Catholic tradition, and therefore feared ignorance less than heresy. Their beautiful name, "Acadian," had been degraded to the epithet, "Cajun," and was used by the arrogant as a taunting insult. They are of a proud race and have suffered unspeakably under conditions which outrage personality and mock their worthy ambitions.

In increasing numbers they are surmounting these handicaps and making good in various ways. The depression has probably put a larger proportion of the French Acadian families on relief than of any other minority group in America. But in spite of poverty and discrimination, the young people are moving out and onward. Some are going to college, others are becoming skilled workers in the oil fields and elsewhere. With very meager resources some are making a success of business ventures. They are building better homes and striving to educate their children. They are securing better, but not adequate, medical services, and are determined to merit and realize improved conditions and opportunities. Old traditions are losing their authority as a splendid people quicken their stride in the march of progress.

The danger in such a situation, and especially at such a time, is that deep-seated but dormant dislikes may be formed into violent animosities. The imperative need is that the basic controls of a sound society shall be preserved and strengthened. We must admit that the benefits which the French Acadians have derived from our so-called democracy do not sustain an adequate confidence and hope for the future. However, the doors which are being so tardily and grudgingly opened to them may never have opened except for the influence of the limited democracy which we have achieved. The French Acadians are among the very oldest Americans of European ancestry. Their hope and ours is that together we may build a Christian order wherein all systems shall serve man and man shall serve none but the God of Christ.

A Church

By "K" Stevenson Shaffer

The massive structures towering o'er this land,
The stately spires, with crosses gleaming high,
The chimes, so soothing to the heart of man,
The sepulchres where only famed may lie—
These do not make a Church the House of God.
But living souls, striving with one great cry
To answer and respond to the Divine,
Reach out, and groping find a tie
That binds the Heart of God to all mankind—
These make a Church the House of God.

Service Projects

A folder entitled "Service Projects for Young People" is now available on request from the department of missionary organizations. It gives suggestions for articles and supplies that are needed in the areas of our World Friendship Project.

In Our Mexican Churches

As part of the leadership education program carried on among our home mission churches, an institute was held in our Mexican church at San Antonio the week of March 4. There were classes for the men, the women and young people. Following this institute a meet for the Mexican young people of our churches was held at Robstown. This meet will be reported to you later. It is the first for our Mexican young people, and is intended to give them practical help in meeting their own personal problems and the specific situations and needs in their local churches.

Make Your Summer Count!

Young people of many denominations participate each year in the Institutes of International Relations, Peace Caravans, and Work Camps sponsored by the American Friends Service Committee. If our information is correct, however, only two Disciple young people participated in the Work Camps last summer. One of these was Arle Brooks who is now working with the Friends Service Committee in the enlistment of young people. Mr. Brooks is sorry, as are we, that Disciple young people have not had a larger share in these most significant projects.

College students who are interested in volunteering for summer work in rural areas in one of the Peace Caravans should attend one of the Institutes of International Relations, of which there are ten in various parts of the country early this summer. These institutes are all of utmost value to teachers, ministers, civic club leaders, as well as students.

If you want to find out something of what it is like to be a missionary, home or foreign, which means making a very constructive contribution to the building of a better world, offer your services in one of the Work Camps of the Friends this summer. "The Work Camps are not merely a means by which local conditions can be studied at first hand, nor simply a way of making some constructive material contribution to the welfare of a distressed area. They provide an opportunity to explore in a group setting new and non-violent techniques of solving the basic economic and social problems presented by each situation."

Each camp is under the leadership of experienced directors. People from many parts of the United States will be included in each camp, as well as several from other countries. Expenses for participation in one of these camps amount to about $100. However, some scholarships ($25) are available for well-qualified students who are unable to pay the full amount.

We hope that many of our young people who are serious about helping make Christ victorious in their own lives and in the world will apply for service in these various projects. Write to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

WORLD CALL

Devotional Study for Missionary Societies

Theme for the year: Kindled Fires

MAY

To Build a Neighborhood

Call to Worship: Conscious of the suffering, evil, strife, and indifference by which we are surrounded; realizing our own failure as followers of Christ to build his Kingdom on earth; may we humbly bow before God with open minds and hearts to listen again to the words of our Lord as he taught God's way of life for man.

Prayer Hymn: "Break Thou the Bread of Life" *(first verse)*

Scripture: John 10:10b; 14:6; 13:35; Matt. 25:34-40; 22:35-39

Prayer Hymn: "Break Thou the Bread of Life" *(second verse)*

Leader: As we think on the words of Jesus, this great truth becomes clear to us. If we are to live abundantly, in this, God's universe, we must live the way of love. This was God's message to us through Jesus the Christ. Jesus lived the way of love to the extent that the sufferings of the world became his own personal sufferings. Filled with his spirit the early disciples went forth, unitedly, to teach and serve.

Scripture: Acts 2:42-47.

Leader: As time went on Christians began to quarrel over doctrines about Christ. Divisions arose, each church stressing some distinctive belief instead of the way of love. Had they listened, they could have heard across the ages our Lord's last petition "that they all might be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." (John 17:21)

Meditation: Through this prayer Jesus reveals that it is the purpose and will of God that we might be one. *(period of silence)*

"Our divisions hinder the extension of the Kingdom of God and stultify our message of the love of God as a great reconciling force in a world that needs it."[1] *(period of silence)*

"Our divisions mock our plea for world brotherhood. Our competitive efforts belie our preachments for cooperation. A divided church must accept its measure of responsibility for a warring world."—Dr. Roger T. Nooe.[2] *(period of silence)*

"Our divisions have so weakened the church that Christians, through other agencies, are attempting to meet human needs in local communities. For those attitudes in our own hearts which have contributed to division, may we seek God's forgiveness.

Prayer of Penitence

Leader: Faced with overwhelming problems of our modern world, Christians everywhere are awaking to the needs for united effort. Leaders of all faiths have been meeting in great conferences, seeking to discover common grounds of conviction and united ways in which they may serve the world. But effective unity cannot come until the followers of Christ in each local church are willing to forget their differences and center their minds upon the great teachings of Jesus; to love God and their neighbors as themselves. We are all one in a great purpose; namely, the building of the Kingdom of God on earth. May we catch anew the vision of the neighborhood which Jesus commissioned his followers to build.

Who Is My Neighbor?

There was a woman in America who stood and said fervently, "Thee, Lord, I love with all my heart, soul, mind and strength." But He answered, "It is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord?" she asked. And the Lord replied, "There are little children wearing out their lives in factories in every state in your nation. 'They are not my children,' you say, and pass by on the other side. There is a woman in your town who fell among unfriendly folk who stripped her of her reputation and lashed her with their tongues, who froze her with their scorn and left her half dead in her soul, and all the 'respectable women' went by on the other side. There was a foreign woman who came to live in that town, homesick, baffled by strange customs in a strange land, and you, who were so busy with many things, looked at her and went by on the other side. There was an intelligent girl trying to get an education, that she might live life more abundantly, and you laughed at her because her skin is a different color from yours. There is a woman in your kitchen who is a human being; a man in your garden; a church seeking in its way to bring in the Kingdom—but it is not your church. There are backward races of people groping for life and freedom. Human beings! Neighbors all!

And you are to love your neighbor as much as yourself.[3]

Special Music: "We Would Be Building" *(Finlandia)**

Leader: There is no room for differences when the spirit of Christ fills our lives and motivates our deeds. In his Spirit we cannot be content while there are boys and girls growing up around us without a chance to develop into that life which God wills for them; while evil and sordidness are destroying personalities which are precious in the sight of God. We are united as we share the suffering and seek to meet the needs of others.

Prayer Poem:

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

—MAURICE ROWNTREE.[4]

The universal Fatherhood of God transcends every barrier of race, creed and nation. As we bow at the foot of the cross and pray "Our Father" we are bound together in one great family of God.

Conscious of our oneness through our Lord Jesus Christ, may we resolve to create the church victorious, which will be able to build a neighborhood after the pattern of God.

A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not "Credo" then—
"Amo" shall be the password through the gates.
Man shall not ask his brother any more,
"Believest Thou?" but "Lovest thou?" and all
Shall answer at God's altar, "Lord, I love."

—HENRY B. CARPENTER.[5]

Hymn: "The Church's One Foundation" *(stanzas 1, 2)*

—MRS. A. C. BROOKS.

Mrs. Brooks, wife of the pastor of the First Christian Church, Frankfort, Kentucky, in addition to her work in the local church, serves on the state board of the Kentucky Woman's Missionary Society, and on the Board of Trustees of The United Christian Missionary Society.

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[1] From *The World Mission of the Church*, section 16.

[2] From "In My Opinion," column in a Nashville paper.

[3] From the "Book of Services for Group Worship," used by permission of the National Board of the Y. W. C. A.; published in *The International Journal of Religious Education*, 1936.

[4] and [5] From *Quotable Poems*, Vol. II; *Quotable Poems*, Vol. I; published by Willett Clark and Co., Chicago, Ill. Used by permission.

* The hymn, "We Would Be Building," to the music "Finlandia," may be ordered from the Department of Home and Church, Board of Christian Education, 1125 Witherspoon Building, Philadelphia, Pa. Price: single copy, 5 cents; 25 cents a dozen; 75 cents a hundred.

Echoes From Everywhere

Proud of Their Religion

It is a great satisfaction to find the people flocking into the church demanding instruction in the Jesus way of life. It is wonderful to see how proud all Christians are of their connection with Christianity. There is none of the former hesitancy at letting church membership be known to non-Christian neighbors and friends. They are proud to be seen carrying their Bibles and hymn books to church. The church is the most respectable thing in town to belong to—the only "decent" institution in fact. Truly the "fields are white unto the harvest."

We are so thankful that the means have been placed at our disposal to permit our meeting the dire needs of the most needy people in the world during these last few months. In this way we have been able to demonstrate the Christian gospel in practice as well as in theory.

Many intelligent Chinese people have recently remarked: "I formerly never took much thought for Christianity and its teachings, because I considered it just another religion, trying to gain a footing in China that already had enough religions. But the church and the missionaries have demonstrated to me during

these troubled times that Christianity meets human needs where those needs are greatest; and did not run away from rendering services to the people during the dangerous days of the invasion as did the Buddhist priests in all of the Buddhist temples in Hofei."

—D. S. Corpron.

Hofei, China

School Is Out In Argentina.

The total student body of Colegio Ward, Buenos Aires, for the year 1939 was 761. The graduating class had 46 young men and women. Sixteen were high school graduates, and nine received the commercial school diploma.

Beginning Again.

Two-thirds of the congregations in Nanking are made up of people who have been reached since the war, and this is true of practically all the churches in East China in the occupied areas. This means that a great deal of time must be given to the training of church officers and voluntary workers, especially in our mission where so many of our trained salaried leaders went west.

Leadership Training Credits

For first series credits for leadership education work, the Disciples of Christ ranked second among the communions reported by the International Council of Religious Education. The number of credits was 10,322. The Methodist Episcopal Church led with 11,467 credits. The department of religious education of the United Society also granted 2,983 second series credits from July 1, 1938 to June 30, 1939.

The International Council office issued 2,250 second series credits and 290 first series to the Disciples of Christ. The total of first series issued by the Council to all communions was 6,571, with second series credits numbering 30,384.

Hidden Answers

1. Name the groups of people reached through Home Missions.
2. What use is made of one minute's time through our world program?
3. What factors have contributed to the struggles of the French-Acadians?
4. Who wrote the song, "The Grace of God Unbounded," and when was it used?
5. How is Pentecost Sunday to be observed interdenominationally?
6. How does the Christian Mission differ from the Preaching Mission?
7. Describe the annual Doll Festival at the Japanese Christian Institute.
8. What is Friendship Press?
9. Who wrote "When Children Ask?"

Wanted—A Leader

Ethel Shreve, of Bilaspur, India, writes of her work, camping with a force of six men and six women evangelists, among the villages around Bilaspur. "One day a man said, 'I know that Christ is the only Way.' Another day a woman asked us to talk with some of the other families of the village. She said, 'I am ready to be a Christian and my husband will come with me but we can't come alone. If we do the whole village will persecute us.' We sat at the tent one day and two men came from villages farther away. They had heard that we were there and came to ask what they would have to do to become Christians. Everywhere the way is open; the people are asking questions; they are near the Kingdom. They wait for one another. Pray that someone may have the courage to lead."

New Pastor at Aguascalientes

It is so good to have a pastor again; and, though our present pastor, Daniel Lopez de Lara, is very young and has a great deal of responsibility in regard to other work during the week, he has been speaking and presiding with a great deal of dignity. I believe that he is gaining the respect of the congregation as a whole. January brought two "firsts" into his life—his first baptism and his first marriage ceremony. Both times there was a small afternoon service, and both times the minister's part was well done and with apparent calm, except for the fact that we noticed some trouble about the names in the marriage ceremony. The principals in the marriage were young people from one of our out-stations and so not acquaintances of the new pastor. Of course, the marriage was already consummated according to law, but these young people confirmed their vows in the church and before God, and we asked His blessing on them and the new home.

—Elma C. Irelan.

Aguascalientes, Mexico

Congolese Women

I have been working with the women and girls in their weekly meeting, trying to get them to take part in meetings along with the men. Last week was their first joint meeting and the women led the meeting and the singing. I was pleased the way the young men expressed their appreciation at the women's first attempt in public. The woman that read the Bible lesson and gave the principal talk did real well. I can see our women developing in their responsibility toward the church. In other parts where they have had Christianity longer, the women have taken their places alongside the men in the church work. And where they have been regarded as slaves of the men for so long, it is a matter of great rejoicing when we find the men who regard them as their equals and rejoice with us in their progress.

—Mrs. E. G. Boyer.

Wema, Congo.

In Memoriam

Mrs. Lillian Randolph, February 8, 1940, Pontiac, Michigan. Consecrated member of Central Church and missionary society. Church pianist 43 years; World Call Secy.

Mrs. Josephine B. Sherman, February 15, 1940, Keosauqua, Iowa. Outstanding leader of local, county and state missionary societies. Subscriber to World Call and *Missionary Tidings*. Her life was one given to service. Age 75.

Mrs. Rose Geer, January 17, 1940, Harrisville, New York. Hers was a life of sacrificial service in community, church, Bible school and missionary society, for thirty years.

Mrs. Clemmie Weaver, January 18, 1940, Henrietta, Texas. Beloved and faithful church member. Teacher of ladies' class for quarter century; charter member of missionary society; member of choir. Age 70.

Mrs. Louise Henry, February 1, 1940, Charlottetown, P. E. I. Woman of sterling character, a real Christian whom to know was to love and respect.

Mrs. Hazel Butler, February 19, 1940, Pontiac, Michigan. Member of the missionary society, and active in the work as long as health permitted.

Mrs. Ida K. Powell, November 10, 1939, Bentonville, Indiana. Life-long member of Bentonville Christian Church, and charter member of missionary society. Age 80.

Wesley B. Haines, February 16, 1940, Porterville, California. Faithful elder of his church, and a generous contributor to all missionary agencies. He was indeed a "World Citizen." Age 76.

Emma S. Cablish, February 20, 1940, Charleston, West Virginia. Devoted member of First Church, especially the various phases of missionary activity.

Mrs. Georgiana McGinnis, December 2, 1939, Louisville, Kentucky. Charter member of missionary society of Edenside Christian Church. Age 78.

Miss Sallie Stone, February 13, 1940, Louisville, Kentucky. Served as World Call Secretary in Edenside Church. Age 79.

Cause of Suffering

One day, Asmani Bai and I were teaching the story of the Prodigal Son as the lesson for the day. One woman, illiterate as most village women are, seemed to understand the things we were trying to teach and kept commenting all the way through the story. When the story was finished she said, "It is just this way: the son suffered because of his sins, but the father suffered because of his love."

—Jennie V. Fleming.

Mungeli, India

Helps for Leaders of Junior Groups

The suggestions on these pages relate to the Junior Unit of Study planned for use during the month of May—"Understanding My World." You will, of course, study the children's materials as they are published in the King's Builders' section of "Junior World" in the issues dated April 28-May 19. Your own helps here will enable you to collect additional materials and make plans for the study as a whole.—Mabel Niedermeyer.

Understanding My World

By Florence E. Norton

INTRODUCTION

WHY should a group of Juniors spend four sessions thinking and talking about their world? What contributions will such a study make to their Christian growth?

All children are interested in the world in which they live. Juniors are old enough to add to this interest some fundamental questions. They need help in finding satisfying answers to them.

Juniors read and study about the earth, how it began, the laws which govern it, and many other interesting facts about it. They are sometimes puzzled because the Scripture story of the creation of the world as it has been interpreted to them conflicts with facts of the creation of the world which science tells to them.

The radio and the motion picture make very real to Juniors the natural calamities which occur—floods, drought, dust storms, earthquakes, hurricanes. Sometimes Juniors gain from adults the idea that the people in such areas are being punished for their sins. More often they wonder how a God whom they have been taught to believe is loving permits such things to happen.

Juniors learn that the earth provides abundantly for man, but they know that many people are always hungry.

The world of the Junior boy and girl includes people. What happens to individuals or groups often puzzles them as they think of it in the light of their teaching about a God who is good. Illness or calamity comes to someone they love or know well. It is hard for them to understand why. They hear or know from observation that good people often suffer, sometimes unjustly, while those who seem indifferent or opposed to what is right and good often are seemingly successful and happy. They know that great evils like class prejudice, hatred and war exist.

If our boys and girls are to become intelligent, wholehearted Christians, we must help them to find reasonably satisfying answers to these questions. That is why this unit has been prepared for their consideration.

What Should the Group Gain from This Study?

A realization that God has a plan for his world.

Some understanding of the goodness, wisdom and love God has shown in the orderly universe he has and still is creating.

Progress in finding satisfying answers to their questions about calamities, evil and suffering, and the apparent conflict between religious teachings and the discoveries of science.

A beginning desire to work with God in the plan he is working out in his world.

Some realization of the value of personality and appreciation of that part of God's plan which provides for our continuing life with him now and hereafter.

Useful Resource Materials

Pupils' Knowledge:

From school studies and their reading, Juniors have much information which may be drawn upon in teaching this unit.

Books:

The Earth for Sam—W. Maxwell Reed
The Stars for Sam—W. Maxwell Reed
The Sea for Sam—W. Maxwell Reed and W. S. Bronson
Seeing Stars—W. B. White (five and ten cent stores)

"The National Geographic": Copies having interesting nature articles and beautiful nature pictures are desired.

Pictures:

Interesting things in the natural world; the beautiful and good things we find in our world; beautiful and useful creations of man.

Snapshots taken by the Juniors—nature scenes, places of interest.

Motion pictures which Juniors may have showing nature scenes or creations of man.

Persons:

A naturalist who may come to share with the Juniors his knowledge of the natural world.

One who knows something about astronomy to talk with them about the stars.

Persons who have first-hand knowledge of something that is being done to help us understand our world or to make it a better place.

The Activity:

Make an honor roll of men and women who have: (1) made discoveries which have helped man to understand his world better and to live in it more effectively; (2) discovered how to use the laws of nature to improve nature's products; (3) helped people to learn how to live together in a better way.

The unit can be taught without making use of this activity; but using the activity will clarify and deepen the conviction on the part of the Juniors that human beings may be workers with God in making this world a better place. It will also give opportunity for stimulating discussion.

Planning for this Study

Meet with all the Junior leaders for the month. Give each a copy of *Junior World* in which the unit begins. Discuss the unit together so that they will understand what it is about. Discuss the activity and get their ideas about starting it. Have them plan an offering service for use during the term of this unit.

May 5—God's Plan for Our World

Today's study should help the Juniors to realize anew that the earth is beautiful and dependable, and that it provides for our needs.

Session Outline

Quiet Music—
Hymn.—This Is My Father's World.
Scripture Readings. — Genesis 1:1; Psalm 148:1, 3-5; Ecclesiastes 3:11; Psalm 148:8, 9; Genesis 1:31a; Psalm 148:11, 12, 13.
Hymn.—For the Beauty of the Earth.
Prayer—
Offering Service. — (As planned by Juniors.)
Bible Study.—The earth provides for man's needs: Psalm 104:10, 11, 13, 14; 65:11, 13; Job 28:1, 2.
The earth is dependable: Gen. 8:22.
The earth is beautiful: Psalm 19:1; Matthew 6:28, 29; Ecclesiastes 3:11.
Hymn.—(Chosen by Junior leader.)
Reports of Discoverers.—(By Juniors.)
Discussion.—(Led by Adult leader.)
Prayer—
Activity Period—
Planning Ahead—
Closing Hymn or Benediction.

Help the Junior leader and those who will take part in today's meeting prepare their material. Go over the plans with them, and listen while they read the Scripture readings so that they will become familiar with any unusual words.

Find two pictures, one of a scene of beauty or wonder in nature, the other of something man has created. Mount them as attractively as possible and put them in a good place in the front of the room.

In guiding the discussion today help the Juniors to see how Burbank, Pasteur, and Madame Curie have earned the right to be called workers with God. You may begin the discussion by asking in what way these three people were alike in the discoveries they made. (Each of them did something to help people in general.) Discuss the specific ways in which each one helped, and so on.

Together you may decide upon what basis people will be chosen for the Honor Roll. You may decide it should include those who have helped people in one of the following ways:

Have found ways of using what our earth provides. (As Edison did with electricity.)
Have discovered ways of improving what the earth gives us. (As Burbank did.)
Have found ways of helping people to be well. (As Pasteur did.)
Have discovered ways of helping people to live better lives. (As did Elizabeth Fry and Jane Addams.)
Have made discoveries about God which help all of us. (As did Abraham.)

May 12—Some Things That Puzzle Us

Today's study should help Juniors to think about the questions and problems they see in their world and to realize that these are a challenge to us; it should

Book Chat

(Continued from page 19)

SERMONS on the Inner Life by Charles Heimsath might lead one to think, because of the title, that the treatment would be introspective. The practical nature of the sermons go to prove the paradox that the best support of outward action comes from the fortification of the inner spirit. The preacher is the pastor of the First Baptist Church of Evanston, Illinois. This volume shows that Dr. Ernest Fremont Tittle is not the only great preacher in Evanston.

Books Mentioned on Page 19

YOU AND YOUR MINISTER, by Hampton Adams. The Bethany Press. St. Louis. 168 pp. Price $1.25.

WHEN CHILDREN ASK, by Margueritte Harmon Bro. Willett, Clark and Co. Chicago. 267 pp. Price $2.00.

PSYCHOLOGY AND PASTORAL WORK, by Eric S. Waterhouse. Cokesbury Press. Nashville. 316 pp. Price $2.50.

SERMONS ON THE INNER LIFE, by Charles H. Heimsath. Cokesbury Press. Nashville. 168 pp. Price $1.50.

KENTUCKY. A Guide to the Bluegrass State. American Guide Series. New York. Harcourt, Brace & Co. 489 pp. Price $2.50.

This is an exceedingly interesting book giving a general background to Kentucky life and history, agriculture, transportation, manufacturing, religion, education, press, radio and the arts. There is a fine section on Kentucky cities and several tours outlined. The illustrations are especially good. Disciples will be interested in the fact that this guide was compiled under the direction of U. R. Bell, former pastor of the First Church of Paducah, Kentucky.

—C. E. L.

ALONG THE INDIAN ROAD, by E. Stanley Jones. The Abingdon Press. New York. Price $1.50.

This volume, a sequel to *The Christ of the Indian Road,* reveals Stanley Jones' matured reflections as to that which has taken place along the road which he has traversed for nearly a third of a century. This reviewer heard a brilliant Indian Nationalist preface a strong criticism of Dr. Jones' appraisal of the Madras Conference with the remark that, next to C. F. Andrews, he was the most loved missionary in India. To read this book is to understand such a judgment. Stanley Jones likes to relate that early in his career he made the profound discovery that he was meant to be not Christ's lawyer but his witness. Such he is here.

Along the Indian Road this good witness of Jesus Christ has traveled with eager joy; and now in this account he bears witness to what he has seen and learned, and of adjustments he has made. This reviewer has felt of some of Dr. Jones' writings that they were stretched out into books when a chapter or two would suffice. Not so here. This book is his best, his most mature. It abounds with rich illustrations which reveal the warm heart of the writer and gives one the "feel" of the Indian Road.—G.W.B.

A DOCTOR WITHOUT A COUNTRY, by Dr. Thomas A. Lambie. Fleming H. Revell Co. New York. Price $2.00.

This fascinating book on medical missions in Africa with accompanying travel and adventure is by a medical missionary who was at Addis Ababa in Ethiopia when the Italians took possession. He was an intimate friend of Emperor Haile Selassie, and his description of Ethiopia at the time of the brutal conquest is very intimate and revealing.

The book is written in fascinating English, is a narrative of medical service, difficult travel and daring adventure, which holds one to the end of the story. It does not contain an uninteresting page. There is a modesty, sincerity and strength of simple faith in the narrative which is very refreshing. Both the discouraging and the hopeful side of medical service is frankly set forth. It has in it the pioneering adventures of David Livingstone and the plain reality of firmly establishing hospital work of permanency under most trying circumstances. The reviewer has read no better book on medical missions and no more stirring book of adventure in a long time.

—STEPHEN J. COREY.

POLITICAL HANDBOOK OF THE YEAR, 1940. Edited by Walter E. Mallory. Published by Harpers for the Council on Foreign Relations. New York. $2.50.

It would be difficult to conceive of a reference book to which the constant students of international affairs would more frequently turn than this valuable handbook issued yearly by the Council on Foreign Relations. One is amazed that so much information is contained in so small a space. Its compactness greatly enhances its value. Each nation is listed alphabetically. In addition to general information as to area and population, there is a listing of the various officials of each government, with political affiliation. An especially important section deals with the leaders of the various political parties and the principal features of the party programs. This is followed by a listing of all the principal newspapers of the country with their political affiliation and proprietor or editor. The handbook is prepared from an objective point of view, and is wholly without bias or prejudice. —G.W.B.

A great part of all mischief in the world arises from the fact that men do not sufficiently understand their own aims. They undertake to build a tower and spend no more labor on the foundation than would be necessary to build a hut.

—GOETHE.

AFTER 100 YEARS—

IN 1940 as in 1840 Bethany College serves in the highest traditions of education. Methods have changed; the original purpose has not. After a hundred years the college holds to the objective of inspiring and training young people for lives of Christian service. This service has been and continues to be a vital factor in the development of the Disciples of Christ as a strong religious communion.

IN 1940 as in 1840 Bethany cleaves to the ideals of its founder, Alexander Campbell. Now as then it looks forward to enlarging the scope and effectiveness of the work which is its sole reason for existence. After a hundred years the college seeks to give new and fuller expression to these ideals through the Alexander Campbell Memorial Library, principal objective of the Centennial year.

Those desiring to have a part in this program should communicate with the Centennial Office, Bethany College, Bethany, W. Va.

Endowment for Lectureship Received

THE announcement is made by Dr. R. B. Montgomery, President of Lynchburg College, that the college has received endowment for a lectureship on "The Christian Ministry." The lectureship will be known as "The Jennie Cutler Shumate Lectureship on 'The Christian Ministry.'"

Mrs. Shumate, whose name the lectureship bears, was born in Virginia, March 10, 1875, and died in Baltimore on May 29, 1939. She was a member of the Christian Temple in Baltimore and the daughter of Landon A. Cutler, a Disciples of Christ minister. She had a deep interest in the education of a high type of youth for the ministry of the church.

The college has accepted the fund for the lectureship with the understanding that it will procure each year some outstanding Protestant churchman, either a minister, professor or layman, who shall deliver a lecture at the college on the Sunday nearest and most convenient to March 10, which was the date of Mrs. Shumate's birthday. The lecturer each year is to be selected by a committee composed of the president of the college, the dean of the college, and the professor at the head of the Department of Religion. The lecturer may deal not only with the call to the clergy but with the ministry as including the clergy, missionaries and social workers. The main purpose of the lecture is to present the cause of the ministry so attractively that young people of the highest character and ability shall be drawn into it.

Not only has the endowment been given for this lectureship, but an additional gift was made to provide for the expenses for the first lecture given on Sunday, March 10, 1940.

Walter M. Haushalter, pastor of the Christian Temple of which Mrs. Shumate was member was the first lecturer on this lectureship. It is the plan of the college to print the lecture each year for distribution.

Homes of Chinese Christians

(Continued from page 27)

they do have to satisfy their hunger.

These are simply some of the homes we saw in one morning. There are about forty such in our membership — some even poorer—the Bible-woman said. To provide even *one quilt* for each of the forty families would cost over $250 local currency.

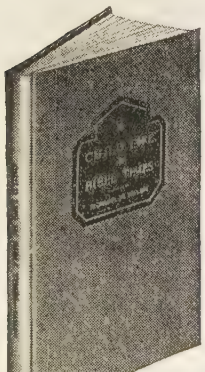
What can we do for these poor people? It seems to me that something must be done if we want to hold up our heads as true servants of Christ. We cannot offer spiritual ministry alone to these brothers of ours who are undernourished, cold and living continually in discomfort and economic worry, while we live in warm, comfortable homes, have three good meals a day and countless other blessings which are unknown to them.

By contrast with the dark pictures presented above, and the generally depressing world situation, it is a satisfaction to record some gleams of light, especially the generous sympathy and vast amount of unselfish efforts being made to relieve as much as possible of the sufferings. Millions of dollars in currency, in food, clothing and medical supplies have been poured into China for relief, and religious and benevolent activities ranging in extent from the effort of individuals, to organizations of national scope, are occupied in making the relief effective.

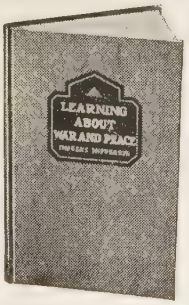
In Nanking, the International Relief Committee, headed by Dr. M. S. Bates, continues its ministrations to the destitute population there on an impressive scale. They have plans for distributing some 2,000 piculs (about 133 tons) of rice, despite obstacles to be overcome in securing official permits to buy and transport the same—obstacles which individuals or smaller groups could not hope to surmount.

The American Advisory Committee has allocated during the past year Chinese Currency $30,000 to the use of our Mission Station in Hofei, under immediate direction of Mr. Goulter and Dr. Corpron; and Chinese Currency $7,000 and 900 bags of American wheat to Nantung, in charge of Dr. Paul Slater. These are but samples of the good work going on in hundreds of localities.

Vacation Church School Texts



A part of the series approved by the International Council



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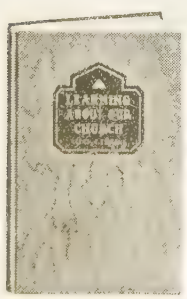

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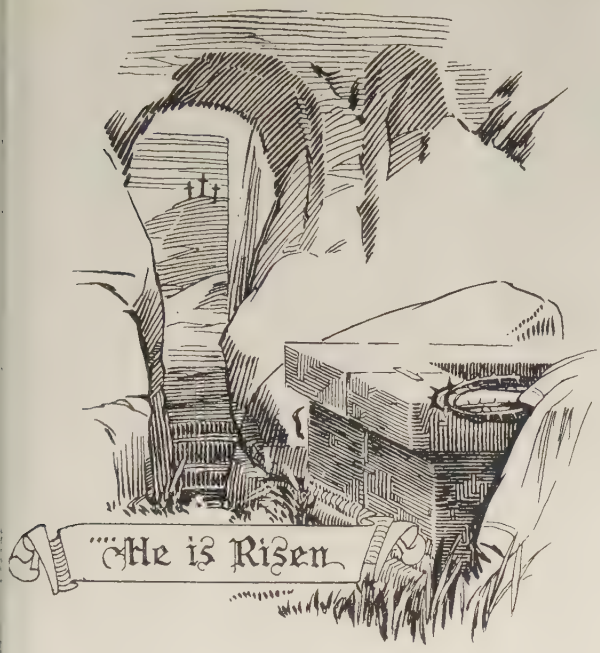
The Younger Generation At Sumankhetan

Last year we had five babies as classroom equipment for our Child Care and Home Nursing classes at Sumankhetan Girls' School. We did so well in developing and training the babies that two of them have found homes among our good Christians who had no children. Now little three-year-old Rukhmani runs around everywhere and adds daily to her English vocabulary and her repertoire of songs. Long ago she left off saying, "Hello, Baby," to everybody and now says, "Good morning," and "How are you?" and "I am quite well, thank you." Her latest song is the chorus of "Keep the Heart Singing all the While," which is really quite recognizable as she sings it.

As to our two boys—sixteen months old Sumankumar has a mouthful of teeth and queer sounds that the girls translate into meaningful phrases but which sound like "baby talk" to me. In their fly-proof, mosquito-proof cage, he crawls all over 14-months-old Bharos, who sits and howls with indignation and will only be appeased by the restoral of all his stolen property.

—Leta May Brown.

Pendra Road, India.



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Women and World Highways

(Continued from page 35)

are unable to come because of lack of money or because steamship lines will not accept German money. Many are starving, unable to get employment.

In the United States there are about 80,000 Polish refugees, 25,000 of them in New York City. About 4,300 of these are now receiving aid from one or another of thirty-two interested agencies. This aid is spiritual, cultural, recreational. To resettle these people and to help them become useful citizens is a big task, yet it should be the concern of every Christian.

What can we do? We can develop a more Christian attitude toward the Jewish people, remembering at the same time that many of the refugees are Christians. We can publicize answers to unfair propaganda disseminated against refugees. We can try to be friendly to a group told: "You are outcast. You have no legal rights. Your blood is responsible." We can make available case studies of forms of helpful service given to refugees. We can invite refugees to be guests at meetings where they can learn to know and understand us and our ways.

We can offer friendship, counsel, and above all try to be understanding. We can arrange summer vacations for the children. We can help them to become adjusted and see that they receive school opportunities. We can suggest to groups or communities that they sponsor a family, helping them as they endeavor to make new homes. Many of them are highly trained people. They show an amazing adaptability to new circumstances. Two men, lawyers, are at present working a little piece of land in the Niagara district of Canada. In telling of their experiences in this new kind of work one of the men said, "I even am now able to 'do' the cow."

Eternally Grateful

SEVERAL months ago I told about a Miss Hu whom I had sent to the hospital with money that some American friends had sent. Part of that letter was quoted in the September, 1939 WORLD CALL. I think some who read that letter prayed for that girl. I am happy to tell the good news about her.

Miss Hu joined a special Bible class and was faithful at all meetings. After three months I baptized her. Last fall we asked her to teach in our Primary School. She is a graduate from normal school and has had a few terms of experience as a teacher. When she received her first little check, she came to me and said, "I do not want to take this money. My father has a little store; he does not make very much money, but there is enough for all of us to eat. I wanted to teach here just to show my gratitude and to be where I could hear more about Jesus and make progress in my own Christian life."

I persuaded her to take the money. She is a very enthusiastic worker, and carries a regular teaching schedule. She teaches a class in the women's group on Wednesday afternoon, is secretary of one of the groups in the Women's Council and goes calling with me. It would do anyone's heart good to hear her talking to people in trouble about the sure protection and loving care of our Heavenly Father.

Miss Hu's injured hand has made a remarkable recovery. As the flesh began to heal, it was more of the consistency of wood than of flesh, and her thumb was drawn very close to the fingers. She has constantly manipulated that hand and as soon as the flesh was closed over she began to do the family washing and all kinds of hard work to exercise it and the improvement is marvelous. She can write, and even sew. She says that her baptism was a really astonishing experience. She was spiritually and physically born again. She would so much like to personally thank those who sent the money that made it possible for her to receive medical aid that saved her life.

—STELLA TREMAINE.

Wuhu, China

Prayers

God hears a softly whispered sigh
From out a weary heart;
He hears the wordless prayers of those
Whose hopes and dreams depart.

The only prayers that do not find
Their way to the heavenly throne
Are those made up of idle talk;
Mere words, and words alone.

—MRS. BESS SAMUEL AYRES

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The Missionary Register

Missionaries Coming From the Field

Miss Lyrel Teagarden, China, SS. "President Coolidge," leaving Shanghai July 2, riving San Francisco, July 18.

Miss Katheryn Schutze, China, SS. "President Coolidge," leaving Shanghai, July 2, riving San Francisco, July 18.

Mr. and Mrs. C. A. Burch, China, SS. "President Coolidge," leaving Shanghai July arriving San Francisco, July 18.

Miss Veda Harrah, India, late in May.

Miss Caroline Pope, India, leaving April 24, arrive Manila, May 6; leave Manila ay 13, arrive San Francisco, June 6.

Missionaries Going to the Field

Miss Neva Nicholson, India, SS. "President Cleveland," American President Lines, an Francisco, May 3.

Dr. and Mrs. D. A. McGavran are delayed until the fall of 1940.

Catching Up on China News

Under the direction of the new department of evangelism in China, Pastor Lee hoh-wu of Wuhu spent October in antungchow helping in evangelistic ork there. The result was that he beame the Chinese pastor to take residence ith the church. Mrs. Gish went to Nanng for November to help organize the eligious education program. She enrged the Sunday school work and pened a number of Bible classes.

Pastor Cheo and Miss Tremaine were nt to Hofei to teach in a Training Initute for church members which was eld November 5 to 12, with an attendnce in classes of more than 200. Another vangelistic institute was planned for huchow in February and the training stitutes for church members in both Vuhu and Nantungchow in March. This ew arrangement for evangelistic work is orking very smoothly. A half-time ofce man at a small salary has his headquarters in Nanking, under the direction of C. A. Burch, the new evangelistic director until Mr. McCallum reaches the field.

In completing statistical reports for Nanking and Chuchow, the staff was amazed to see how the work has recovered in 1939. There are 1,700 pupils in school at South Gate, Nanking, with a Sunday school enrollment of more than 800. Ninety-five people were baptized at South Gate during the year, and 45 at Drum Tower. North of the river where it is impossible to visit any stations except along the railroad, there were 40 baptized and with other inquiries awaiting baptism.

Mrs. Burch divides her time between South Gate and Drum Tower. She is teaching some classes and visiting in the homes. Three-fourths of the church members and regular church attendants are now women. From the ages of 18 to 30, it is probable that in Nanking at least there are four women to every man. Mr. Burch teaches two Bible classes and three music classes in the school and preaches every Sunday in addition to other pastoral work.

Books Received

THE SPIRIT OF FINLAND, by Willis N. Bugbee. The Willis N. Bugbee Co. Syracuse, N. Y. Price $2.00.

POLITICAL HANDBOOK OF THE WORLD, 1940. Edited by Walter H. Mallory. Council on Foreign Relations, 45 East 65th St. New York. Price $2.50.

TEN YEARS IN THE CONGO, by W. E. Davis. Reynal & Hitchcock, Inc. New York. Price $2.50.

FACING LIFE WITH CHRIST, by James Reid. Cokesbury Press. Nashville. Price $1.50.

I HAVE SEEN GOD DO IT, by Sherwood Eddy. Harper & Brothers. New York. Price $2.00.

RELIGION FOR LIVING, by Bernard Iddings Bell. Harper & Brothers. New York. Price $2.00.

"Paul was beaten to death by a mob, yet he lived by the power of the life that God gives, and rose up to press on in his victorious life. There are miraculous possibilities for him who depends on God."

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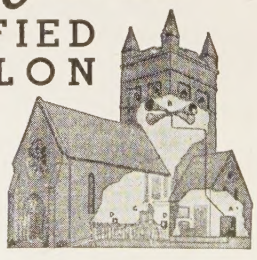

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The Last Page

Unused Communion Cups

The person who washed the communion cups in a certain church was overheard to say, "What a lot of unused cups there are today! I wonder who was absent? I don't mind doing this work, and I would be willing to wash twice as many cups if the people would only come. There, I have washed every cup, and thirty of them were unused."

These unused cups tell why the church does not flourish. Thirty people were missing the life-giving fellowship with Christ. For this cause, also, many faint and die. If this church is to be strong for Christ and his gospel, there must be no cups that might have been used. We must meet to remember our Lord in the breaking of the bread and the drinking of the cup. "This do," said Jesus, "in remembrance of me."

—Christian Tidings.

Toowoomba

The Two Pardoned Men

A shamefaced employee was summoned to the office of the senior partner to hear his doom. The least that he could expect was a blistering dismissal; he might be sent to prison for years. The old man called his name and asked him if he were guilty. The clerk stammered out that he had no defense. "I shall not send you to prison," said the old man. "If I take you back, can I trust you?" When the surprised and broken clerk had given assurance, and was about to leave, the senior partner continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

—Christian Endeavor World.

Employer: "Now I hope you thoroughly understand the importance of punctuation."

New Stenog: "Oh, yes, indeed; I always get to work on time."

—Exchange.

Seven Sayings of a Wise Woman

It is a good thing for the stagnant waters of life to be stirred occasionally by violent emotion. If the emotion is pleasurable so much the better, but more is gained through suffering than through stagnation.

Do not be afraid to let go. Some people will not dissociate themselves from old things that are past and done with for fear they will find nothing new to hold on to; they spend their time trying to graft dead branches on to a living tree.

It is the law of life that we cannot help others without thereby helping ourselves, but the less we think about what we are likely to get out of it the better.

Too many parents are like King Canute and would like to be able to say to their children, "Stop where you are," but the rising generation can no more be checked than the advancing tide.

Money is not made by looking as though we needed it, and those who are most lonely find it hard to make friends.

Custom always lags behind conditions, like a small child trying to keep up with its longer-legged parents.

Every outward victory gained unfairly is paid for with inward loss.

—Phyllis Clark, *in the "Windsor Magazine."*

While fishing on the lake last summer with Mother and Daddy, Patsy Anne suddenly threw her fishing pole into the bottom of the boat and exclaimed, "I quit!"

"Why, Patsy, what is the matter?" asked Mother.

"Well, Mother," she answered, "I just can't seem to get waited on!"

—Indianapolis News.

Springtime in Palestine

It's Springtime in Palestine,
The flowers are everywhere,
Their colors riot on the hills,
Their fragrance fills the air.

'Twas Springtime in Palestine,
When our Lord was crucified,
I wonder if the flowers bloomed then,
Or if, with Him, they died.

'Twas Springtime in Palestine,
When our Lord rose from the tomb,
The Rose of Sharon lived again,
Once more, the lilies bloomed.

It's Springtime in Palestine,
Our hopes bloom with the flowers
In Him who died and rose again,
Eternal life is ours.

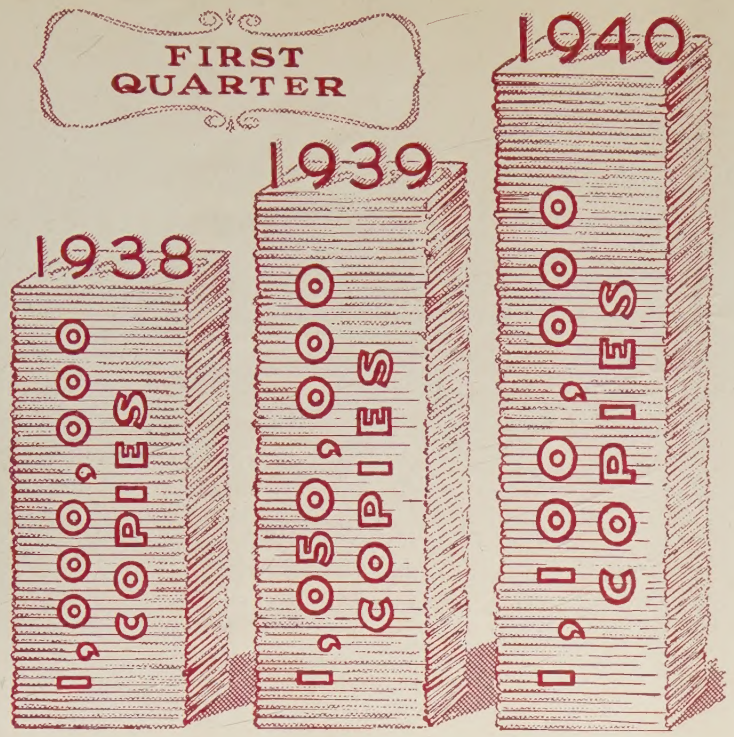
—Graham Frank.

Leap Year Proposal

Oh, unknown man whose rib I am,
Why don't you come for me?
A lonely, homesick rib I am
That would with others be!
I want to wed—
There now, it's said!
I won't deny and fib—
I want my man to come at once,
And claim his rib!

Some men have thought that I was their
But only for a bit;
We found out soon it wouldn't do,
We didn't seem to fit.
There's just one place—
The only place—
I'll fit—(I will not fib)
I want that man to come at once,
And claim his rib!

Oh, don't you sometimes feel a lack
A new rib needed there,
It's I! Do come and get me soon
Before I have gray hair!
Come and get me, dear!
I'm homesick here!
I want—(and I'll not fib)
I want my man to come at once,
And claim his rib!



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